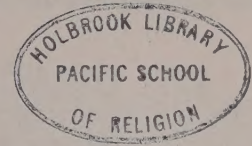


INTERNATIONAL *Journal* OF RELIGIOUS EDUCATION



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MARCH 1956

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Our Responsibility, Too

ONE OF THE PROBLEMS inherent in the way of life chosen in the United States of America is how adequately to nourish the religious rootage of the whole venture yet maintain separation of church and state. A person looking at it superficially says that we must have separation of church and state, period. A government of the people must be free from domination by any religious group within the nation. Religion is voluntary. Take it or leave it—that is religious freedom.

It is not that simple. The government, in constitution and practice, goes far beyond this in recognizing the religious roots of democratic life and government. In law, pronouncement, and act the government recognizes that we are creatures, not gods, and that in our stewardship of life we are accountable to a being higher than the institutions and governments we create. The success of democracy—the success of separation of church and state itself—depends upon the spiritual maturity of all people, not only their leaders.

A right relation between man and God is essential to right relations between men. One of the manifestations of growth in the recognition of this is the conversation

going on between churchmen and schoolmen. A special Conference on Religion and Public Education was held November 6-8, 1955, at St. Louis, Missouri. A report of that conference appears in this issue of the *Journal* as a special 32-page supplement.

The problem of maintaining a vital religious condition at the heart of our common life belongs to all of us, not just a few representatives. Churchmen in each community should pick up where the conference left off, inviting schoolmen to face with them the questions discussed in the conference at St. Louis. Is there something essential to the health and strength of the community and nation that neither schools nor churches can do by themselves? What can they do in cooperation without infringing upon the independence of their spheres?

Because both schoolmen and churchmen will find the report of the Conference on Religion and Public Education useful as a study document, copies of it are being made available (see page 52) as a reprint. We recommend it for individual study, for parent-teacher organizations, for adult classes, forums, and both social action and religious education committees.

A Worthy Venture in Reaching All

ONE PROGRAM developed in an attempt to reach people with religious teaching is that of the weekday religious education movement. In spite of the fact that weekday religious education on released time is still limited in most communities to one hour a week, is often limited to a few grades, and in many schools does not reach all the children in those grades, its achievements in reaching children and young people have been remarkable. The movement has survived attempts in the courts to stop it and the legality of it has been clarified. Within a system of separation of church and state weekday schools are an effective means of nourishing the re-

ligious roots of the common life. They deserve aggressive development and support.

The first conference on weekday religious education is to be held in Oberlin, Ohio, June 25 to 28. Introductory to this conference a series of articles is appearing in the *Journal*, beginning in January, to help our readers to carry forward their own thinking about the weekday movement. The value of the conference will lie not alone in what it does for delegates, but also in what it does to focus attention of churchmen and schoolmen upon the weekday schools and to bring about more interest in them.

Christian Education that Really Changed Lives

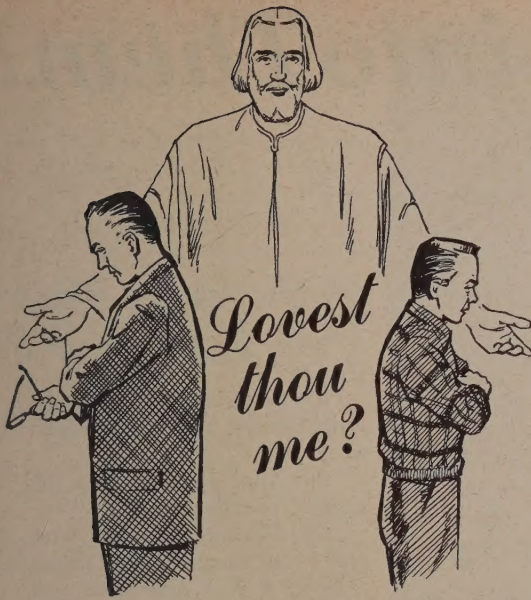
SOME ARTICLES in the *Journal* set forth principles which seem to the editors to represent the best in Christian education and the kind of practice which is recommended. Other articles represent the opinion of writers only or simply report experiments or achievements for whatever value those reports may be. It is not always possible to label the articles according to category.

In this issue of the *Journal* an extraordinary amount of space is given to an article, "What's Gotten into Them," reporting a venture in Christian education. It gives opportunity to clarify the editorial principle in-

involved. If the editors had been conducting the venture reported, as a demonstration of the best in religious education method, they would have done certain things which did not get done. On the other hand, they have such profound respect for the kind of creative imagination, originality, and devotion reported in this article that they lift it up as a sample of what can happen when leaders take their work seriously. They seek other such success stories to report; and they extend an open invitation to persons to write to them about their own ventures or any they know about worth reporting.

Meditation on a Church School Hassle

by Peter Gordon White



BAD NIGHT at the leaders' meeting this week. Trouble about the anniversary service in which all church school organizations are involved.

Somewhere along the line communication had broken down between our general superintendent and our youth fellowship officers; a number of people were in the dark. Well, you know how these things go. Tempers flared and for a while we had quite a display of emotional fireworks. When it was over we were all in the dark.

And it was no friendly dark. Our pastor did a quick job of field reconnaissance and set up a few direction sign posts for the discussion, but even as we moved on with the business you could sense the misguided missiles of antagonism whizzing between the superintendent and those young people.

Our superintendent is one of the best men you could meet in church school work. Right now these young hot-heads in our youth department would like to topple him over the parapet of heaven. The judgment epithet "hypocrite" comes fast for young zealots. But, at least a couple of the Master's disciples were Sons of Thunder.

I wasn't too worried until one of the more attractive members of our youth fellowship confided to me on the way home (in one breathless sentence) that though she was "real sure" that Super was "real wrong" she was going to remember what Jesus said about loving our neighbour and she was going to make herself treat that man like a neighbour no matter how hard it was going to be.

Before I could say, "It won't work, Betty," she was full gallop into another conversational gambit, and I was left with no recourse but this page that Editor Foster gives me in his influential *Journal*. And so:

Dear Betty, and everyone else who has even been tempted to think as you do and call it Christian:

We spend a lot of time and effort trying, by one means or another, to love our neighbour.

Let's put it another way.

We waste a lot of time and effort trying, by one means or another, to love our neighbour.

Love is not a matter of effort, Betty. When some scriptwriter groping for lurid lines has his pasteboard character say, "I'll *make* you love me!" he demonstrates profound ignorance of human nature—not to mention poor literature. It is one of the realisms of the Christian revelation, this understanding that a free spirit cannot be constrained even to love. In a word, no one can *make* you love; similarly, one cannot *make* oneself love.

Do you doubt that? Think of yourself for a moment. And think of the person who is—currently—your thorn in the flesh, your bedeviler, your bishop's beggar, the troubler of your peace. Can you make yourself love him? How will you do it? Will you bestow a gift upon him? He will suspect you. And rightly, for it is your hate that has taken on the velvet gesture of love. Will you speak in praise of him? He will look for the hidden meaning. And find it, for your words will have been chosen so carefully. Will you give way to him? He will despise you. Again rightly, for you are trying to be rid of a bad relationship by pretending it doesn't exist. Will you confront your enemy with his wicked ways and tell him they prevent your love? Though he be the wickedest creature this side of hell he will know you for a deceiver, for love is not beholding to hate; is not so easily put off, is not so quickly defeated, and is not so locked up in little logic.

Love is not a matter of effort. Love is not a state of perfection toward which we struggle against overwhelming odds. For all its wonderful allegory, there's something contradictory about Bunyan's great classic. It's like a lantern slide reversed in the projector. Not upside down, just reversed, facing the wrong direction, satisfying only if one is not familiar with the reality thus misrepresented.

Love is not a virtue that the saints finally obtain. Love is the essence out of which a man's life takes shape. When a man catches a glimpse of his own nature and destiny he knows himself to be *in* love.

To the person who would love his neighbour, Christianity says, first of all, know yourself to be *in* love; love has created you for Itself; only as you know yourself loved can you love.

Then it adds, Only as you know your neighbour loved by God (your "enemy neighbour" if he so appears to you) can estrangement disappear.

Not to love is to sin.

With God there is forgiveness of sin. By his grace a man may accept forgiveness. He need not carry about the burden of unforgiven sin. This is the work of love. God is love.

The Rev. Mr. White is Editor of Sunday School Publications, The United Church of Canada, Toronto.

What's Gotten into Them?

by Bonnie Bess King and Margaret Estes

For the first time in the history of the International Journal, we are giving six pages to a description of a teaching process. We feel that this amount of space is justified because of the unusual quality of the experience. Much has been said of late about group dynamics, role playing, and realism in teaching. Here is a first-hand account of how a teacher without professional training put these techniques into practice in a spontaneous attempt to reach boys and girls with the spirit and teaching of Christ.

Editors

HER FATHER AND I were dismayed when nearly two years ago our ten-year-old April announced that she was never going to Sunday school again in her life. We hoped that April would feel differently by fall, but when the Rally Day card came, she looked at it and said,

"Well, I'm not going."

"But why not?"

"Well, all they do is fight, and throw airplanes, and that horrible, mean Paul is in my class, always showing off and hitting people. And Henry stepped on my foot so hard last spring it hurt for a week, you remember. They make so much noise the teacher spends half her time telling them not to scrape their chairs and everything."

I remembered the exuberant water-pistol shooting episode, when some of that class had manned the row of windows on the street and soaked incoming worshippers.

"But," I protested, "you're as old as they are. Can't you influence them not to behave that way?"

"Mother, don't be stupid! Paul and Henry's mothers and fathers and all the teachers at school and the principal and the ministers can't influence those boys. How can I? And the girls whisper and stick out their tongues at the boys. And if one more person starts to tell me that worn-out, stupid story of David and Goliath, I'll scream in his face."

Mrs. Estes, a teacher at the Plymouth Congregational Church in Lawrence, Kansas, is described in the body of the article. Mrs. King is a member of the same church.

So much for ten years of Christian training! What now?

They would go just once

Friends, returning to town, called April. Some planned to quit Sunday school. But the first Sunday they would ride in with their parents and go to church, just to visit with the old gang and get things started for fall. "Just for that one Sunday," April said.

As the band of giggling girls dawdled up the stairs, agreeing that of all impossible things in life, Sunday school was the most, I went into the nursery rooms with a heavy heart.

At the end of the service the older Sunday school children usually escaped as fast as possible. I thought the girls must have gone on until I recognized other parents waiting. Then a boy came rushing downstairs to say the fifth- and-sixth-grade class had not noticed the time, but would come in a minute. They did, all talking at once.

"Oh, Daddy, you must come visit our class. It's super!"

"Mother, will you make me a robe?"

And we're going to sit on the floor, and—"

"We've got John's mother for a teacher."

"Mother, can I bring that book of Bible pictures to Sunday school next week?"

"But April, I thought you said you weren't coming any more."

"Oh, Mother, this is different. This year we're going to *learn* something."

Now, a year after that firm announcement that she was through, April looks back upon an almost perfect attendance record, including weeks that she walked or begged rides with neighbors when I was kept home by a sick baby; weeks when she had been out of school herself with illness but insisted on coming to Sunday school.

What has happened to them?

The improved attendance record is the smallest part of the story. The amazing change has been in the personalities of the children.

The children's first enthusiasm I took a bit cynically. Children love novelty but I expected a letdown as



The class met in the gymnasium. The Pharisees sat on one side and the Sadducees on the other. The boys came early all winter to arrange table and mats.

inevitable. Instead, their interest kept mounting. But I gasped when, sometime near Thanksgiving, April announced,

"You know, Paul really is sort of sweet and friendly when you understand him. When I see him I say 'hello' real fast, and smile and go right up to him like he was my friend, and he doesn't kick me or pull my hair or anything—much." She added, thoughtfully, "Of course, no one can learn to be a disciple all of a sudden."

About Christmas time the mothers of two girls were bewildered by their children. They were near neighbors and the girls had alternated short periods of chumminess with periods of violent name-calling, hair-pulling, scratching, feuding. While chair-sitting after one such bitter battle, Helen meekly asked, "Mother, may I go over to Martha's just for a minute? I want to apologize."

Ordinarily threat of torture by fiends would not make Helen apologize. "Apologize?"

"Yes. I wasn't really being a disciple at all. I was being a Pharisee."

Her mother was even more dumbfounded when, a little later, she received a call from Martha's mother.

"Rachel, do you know what those girls are doing?"

"Don't tell me they're fighting again."

"No, they're praying!"

"Praying!"

"That's what I said, praying. Helen came over and asked Martha to forgive her, and then of all things Martha said 'No, you forgive me, because I made you mad,' and they both said they had not been very good disciples and they were going into the dining room to pray God to forgive them."

Henry is the son of a sweet and gentle mother and an intelligent, successful father. Both are devoted parents, but a little over a year ago Henry's mother had confided to me that they were nearly desperate about him. He had always seemed to be a trouble-maker, but as he got older he seemed to get worse instead of better. At that time he was being confined to the house for a month because, against his father's express command, he had sneaked his Scout knife to school and in a fight on the way home had opened it and hurt another boy. Not seriously, but blood was drawn. The parents were frantic.



While one of the boys explains the symbols on his mantle to two visitors, two of the girls complete theirs. A new symbol was drawn for each lesson.

This year, at the Valentine P.T.A. meeting, Henry's teacher said to his mother, "Isn't it wonderful the way Henry has grown up? I don't mind telling you now, I really dreaded having him in my room. I'd seen quite a bit of him on playground duty, and I was sure I couldn't handle him any better than the others had. We did have a little trouble the first of the year, but for a long time, now, he's been as cooperative as anyone could wish. Some children are just slow in growing up, I guess."

The teacher smiled and moved on. Henry's mother said, thoughtfully, "Isn't Mrs. Estes wonderful?"

Back of all these amazingly changed children was a Sunday school teacher.

Margaret Estes, who looks too young to be the mother of four children, took the class of fifth- and sixth-graders when they had pretty well discouraged all other teachers. She approached the job humbly, feeling she had no background and only the training in managing children

which her own four had given her, plus one year of being a Cub Scout den mother. But her eldest, fifth-grade John, was in the nine o'clock class which needed a teacher, so she took the job.

The story of what she did with it is best told in her own words.

* * *

Margaret meets the class

My picture of the first class meeting is vivid. There were the usual spit-ball throwers, airplane makers, shufflers, pinchers, and gigglers. Our class met in the gym. A long table with chairs around it was at one end, and at the other end were a piano, and double doors opening onto the fire-escape.

When the children had finally been dragged away from the piano and out of the windows, and been seated around the table, the real problems developed. There was the who-kicked-who, who-shoved-who, who-pinched-who. There were a couple of large boys who were the shoul-

der-wrencher, elbow-twister, foot-cruncher type.

Add all this to the "I'm only here because I have to be" attitude, and you have a picture of the confusion we called Sunday school.

I had not had much training in teaching methods, so I didn't know how to control them. Particularly, I didn't know how to keep them from tipping on their chairs, or scraping, or squeaking them, and hitting each other under the table. "If we just got rid of the chairs and the table, life would be simpler. At least I could see what they were doing." I remembered having seen a picture of a synagogue school in which the children were sitting on the floor, and I asked,

"How would you like to take out the chairs and the table, and sit on the floor just like Jesus did when he was a little boy?"

They liked the idea—anything for a change. But what about their Sunday clothes on the floor?

According to the pictures, children of Jesus' time wore long, robe-like garments. Perhaps the mothers would help us get together something each child could bring to wear over his Sunday clothes, and some sort of a mat.

The children grabbed the idea and ran away with it, as children will, and got so enthusiastic making plans about all the ways we could have Sunday school just like the school Jesus went to that they forgot to fight.

"Did they write on scrolls? What did those children learn? What did they use instead of pencils? Did they have any books? Can we carry water in jars on our heads?"

The time went so fast, we were all amazed to discover that the rest of the classes were out and parents were getting impatient.

"See you next week," the children called as they raced out and down the stairs.

She gets the cooperation of the mothers

From my Cub Scout experience, I knew that any successful project with children must have the cooperation of the mothers, so I called the seventeen mothers. I called Sunday night, while the aroma of church lingered, and while they still vividly remembered their child's reluctance to go to

Sunday school. I asked them to come to my house at 9:30 Monday morning—wash day, and a hard day to get away. I told them to come in their wash clothes, paint clothes, or what not, and to bring the younger children. We would have coffee and conversation, and they could leave in forty-five minutes. I stressed the point that if their children did not gain a new and genuine interest in Sunday school now, they would drop out in junior high. I said I had an idea I thought would help interest the children, and I needed the cooperation of the mothers.

Three mothers had previous appointments they could not break. Fourteen came. Most of them stayed two hours or more. I showed them what I had in mind, and they all promised their cooperation.

I found two old drapes which I stitched together to make a robe; tore a sixteen inch-wide strip of old sheeting and hemmed the long sides, making a piece long enough to go around the neck from hem to hem of the robe. This was the mantle. An old silk scarf made a sash. Robes could also be made from old tablecloths or bedspreads, or from two yards of material.

The tradition seems to be that women wore plain colors, men stripes. I knew from the Cub Scouts that boys love to dress up if they are sure that it is a he-man proposition—Indian gear, frontier costumes, and so forth. The emphasis on the distinctive masculinity of stripes seemed helpful. As the children would be wearing them all year, most of the mothers made the robes from new material. Indian head proved popular for the girls, striped denim for the boys.

The class gets organized

The following Sunday all but two of the children had their robes. They had a fine time getting themselves decked out. I knew I could not expect their enthusiasm and eager chatter and physical activity to vanish when they donned their robes. I only hoped to redirect most of it. We had forty minutes each Sunday. I allowed ten minutes to dress and undress, which left thirty minutes of class.

We were studying the life of Jesus, and began by learning about the background into which Jesus came.

In keeping with the synagogue school idea, the table and chairs were removed. Two low blocks and a long plank were in the center of the floor, to hold two candles, an offering plate and the scrolls. Around this were pieces of old carpet or small wash rugs, on which we sat.

We alternated sitting as two important groups in Jesus' life—an informal Sanhedrin or council of the Jewish religious leaders, and as the Disciples. When we sat as the Sanhedrin, the fifth-graders sat on one side as the Pharisees, and the sixth-graders on the other, as the Sadducees. One of the first lessons, of course, was about what these meant.

The High Priest, representing the Levites, was at one end, with me at the other. Scribes took the roll from scrolls. One of the scrolls was signed by visitors. Any child had to sign three times before he was a member and could wear a robe. The tax collector took the offering. A Chief Scribe was delegated to record the decisions of the group on a scroll which we called the Talmud. We bought real parchment paper and cut it into strips for the scrolls. The beauty and crackly genuineness of the paper encouraged the children to take pride in their work.

For each lesson we drew a symbol with textile paints on our mantles. This served as a reminder of the lesson, and also as a personal attendance record. The first symbols were the Hebrew characters for the beginning of the words Pharisees and Sadducees. The children were fascinated by this taste of Hebrew, and if we had had more time we would have done more with it.

The first High Priest of the Sanhedrin was carefully chosen for qualities of character and poise and, to encourage the boys, the first one was a boy. I told the group the specific reasons why I had chosen the first one, and gave him the responsibility for choosing the next one. He was to watch for definite qualities in the behavior of the children, not just at Sunday school, but all week, and when he appointed the next one he was to give evidence for his choice. We found it unnecessary and undesirable to change very often. As the class grew in the spirit of disciples, there was no vying for place.

We sat first as the Sanhedrin, discussing and deciding issues from the



The ritual farewell song, to the tune, "Goodnight, Sweetheart," was sung as the group walked in a circle:

"Farewell, brethren, 'till we meet next Sunday;
Farewell, brethren, don't forget on Monday,
And through the whole week, God bless you and protect you;
Farewell brethren, farewell."

viewpoint of the Pharisees and the Sadducees so that we would come to realize deeply how they felt and thought, and why they felt, for example, that they must do away with Jesus.

Then we sat as the Council of the Disciples and one of the children was appointed to be Peter, as leader. We discussed the same issue from that viewpoint. To make the atmosphere as realistic as possible we used "thee" and "thou," called each other "brother" and "sister," and they called me "Mother Margaret." "Brother John," acting an assigned role, could more easily escape from the expectations of mischief his companions had for everyday Johnny.

During the last few minutes of the period we put the symbol on our mantles and continued our discussion informally.

Our program was flexible. In fact, the only rigid rule was that we never have any set way of doing things, but would do what seemed best at the time. This took planning ahead of time to be ready with a variety of illustrations, stories, and suggestions, but I wanted the children to

grow, and I tried to lead rather than mold them. (I have more confidence in the gardener and the tree than in the potter and the clay.) However, children love a ritual of their own devising, and our mornings soon fell into a pattern.

They return good for evil

One Sunday we discussed "An eye for an eye, and a tooth for a tooth." We agreed this was more fair than for one person to knock out all the teeth without punishment. What, then, if a Pharisee pinched a Sadducee? Or crunched his foot? When I agreed that we would hold court, the children could make their own decisions and we would abide by them, I hid my inner qualms and prayed hard. The children decided the the Sadducee would hit back, because it was an insult to a Sadducee to be hit by a Pharisee. Also they decided the other Pharisees would hit him, because he had made his whole group lose face and be disgraced.

Then we sat as disciples, and discussed what Jesus taught about the same situation. It was agreed that a

disciple would not hit back, but would turn the other cheek.

At the close of that meeting, as we were removing our robes, one of the boys came to report to me that Henry, one of the most difficult shoulder-twister, foot-cruncher sort, had hit him in the face. The children all gathered around, and it was apparent that the situation must be dealt with. In the need of the moment I called what I named a Standing Council to consider the affair.

"Brother Henry, did you strike this disciple?" I asked.

"Yes, I did," he said defiantly.

"Why did you?"

"To prove he's not a good disciple."

I said, "Brother Frank, it is up to you what you want to do about this. Do you accept this as a Sadducee or as a disciple?"

Frank said, firmly, "I am a disciple. I will turn the other cheek." And directly to Henry, he said, "In the name of Jesus, you may strike my other cheek."

To the amazement of all of us, Henry slapped Frank's cheek with all his might. Frank's skin turned red, and the outline of a hand ap-

peared. "Oh-h-h" went around the hushed crowd.

I said, quietly, "We have all seen a fine Christian behave courageously in a difficult time. We will none of us forget this, but let none of us talk about it outside of this room." The group quietly went about their business of rolling up their robes. No one said a word.

In about four minutes Henry came to me and asked me to call another Standing Council. Although our time was up, I again called a Council. Then Henry said to Frank, in front of us all,

"I apologize for hitting you. I am sorry. I offer my cheek and I hope you will slap me back."

Frank answered, "Jesus said we should forgive. I don't want to hit you."

I said something like, "I think we are all beginning to learn what it is like to try to live as Jesus taught,"

and we all left.

I was upset at the time, but it turned out to be a helpful incident. Soon Henry was made Chief Scribe and did beautiful work on the Talmud and on his mantle. He entered apparently with real joy into all the projects and was friendly and delightful.

There were many complaints about Paul, who created a disturbance with rubber bands, paper airplanes, funny noises and sly pinches and kicks. We talked in class about why children show off. It was decided that they feel they have to attract attention that way because they need more love. When Paul disturbed the class by thumping and talking, we bowed our heads and quietly prayed that God would help us show so much love to Paul—not just on Sunday, but all week—that he would not feel any need to show off. Paul gradually subsided and joined the quiet circle, and

we went on with our work. After about three times of this unified, specific prayer it was no longer necessary. We all grew, together.

They learn to pray and to serve

Praying grew increasingly important and satisfying to all of us. The Sunday after the tornado at Udall, Kansas, we spent the whole period just talking together about how belief in God helped at a time like that, about prayer and all. When we prayed at the end of that lesson, it was a mighty experience.

At the beginning, to hurry the dressing process and to keep everyone too busy for mischief, we had a procession, Pharisees on one side, Sadducees on the other. We marched around the whole gym and to our places. Later, as they grew in cooperation, we simply took our places quietly, and had all of our time for the lesson.



As Mother Margaret reads the eighteen names that have been signed on her scroll, the disciples pray silently for each child in the years ahead.

Soon the average attendance had about doubled, and Mother Joyce Shields came to help me. She has no children this age, hers being very small, but she was enthusiastic and eager, and entered wholeheartedly into the spirit of our "pretend." On a scroll she painted enlarged copies of illustrations of the twenty-third psalm, as taken from *God's Psychiatry*, by Charles Allan. She took over the first ten minutes of each class for a number of weeks with a line by line meditation on that psalm. We all memorized it, line by line, thinking of the richness of the meaning. Then we learned to sing it, and many of the children made their own scrolls of it. This was a rich experience for all of us.

We also studied the parables of Jesus, one at a time, and the children acted them out. The Good Samaritan was a favorite, and these children by then understood the background and how the priest would feel toward the Samaritan. We used impromptu dramatization frequently in our study.

We discovered that one advantage of our robes was that we were already in costume for our extemporaneous plays and it was easy to get into the "feel" of the plays.

One of our memorable meetings was on Thanksgiving Sunday. The third graders were to receive their Bibles from the Sunday school. Using colored ribbons, each of our children made a bookmark, decorating it as he thought appropriate with textile paint. They did some beautiful work. Then we came together in a circle for prayer, asking that the bookmarks show our love and be a help to the ones who received them. Then, still wearing our robes, we marched downstairs. After the Bible presentation we went up, filed past the third graders, shook hands with them, congratulated them and presented each with a bookmark.

Later, because the teachers mentioned that the younger children enjoyed them so much, we made more bookmarks for the eleven o'clock class, and some to spare for newcomers. We were learning how much fun it is to do something for someone else. Also, our children were learning that the change in their behavior was having an influence on the younger classes—and on some of the older children. It helped our boys and

girls live up to Christian principles instead of living down to their previous reputations.

They meet through the summer

After public schools close many of our people leave town, and the Sunday school attendance becomes erratic. The school frequently meets together during the summer for a showing of a religious movie or film-strip, and these have always been very popular. That year our group wanted to continue in their own class. The average attendance stayed near seventeen.

I thought, when I accepted the class, I would be looking forward to the end of the year as a time of deliverance. Instead, I dreaded it. On the last Sunday the group of thoughtful children came quietly from the sanctuary worship period, put on their robes in spite of the stifling Kansas July weather, and seated themselves on their mats near the open fire-escape doors to catch whatever breath of breeze would come. There was no scuffling or commotion. The scribes quietly checked attendance, the tax collector emptied the plate into the envelope for the church secretary.

This was the morning for our court, but this time no one had a grievance. They had other things to talk about. They understood how the first disciples felt when they had lost their friend and leader and had to separate.

"They were with him and each other most all the time; they must have missed him terribly," someone remarked.

"Wasn't it a good thing he came back?"

And that is the simple answer to

the question, "What's gotten into those kids?"

"He came back."

* * *

The teacher's preparation

In accepting the responsibility for the class, Mrs. Estes felt the need of much help through study and the experience of others. With four children aged two to ten, housekeeping and some responsibility in her husband's business, her days were full. She established the practice of spending the hours from 4:00 to 6:00 A.M. in study, going to the basement so that she would not disturb the family.

In addition to the denominational church school materials Mrs. Estes had access to many resource materials through the public library, the State University and School of Religion libraries, and the libraries of the church's two ministers. She read widely in gathering historical material, biblical interpretation, and stories. She read many books for her own background as well as others for use in class.

During the year many teaching methods were used, including discussion, story telling, informal drama, creative art projects, puppetry, and role playing. Symbols, scrolls, audio visual materials and projects such as making the bookmarks were used.

It was inspiring to see what a strong appeal Christian teaching can have even in competition with the strong fare of comics, movies, and T.V. Watching the development of these children has strengthened my conviction that often we have too little faith in the power of the Gospel and in the capacity of children to comprehend it.

The Devil

CLOMPI CLOMPI BANG!

He's coming! He's coming!

Why didn't he stay home?

I thought he wouldn't come today.

CLOMPI CLOMPI BANG!

He's coming closer. . . . closer.

Quick! Think of something to do.

We can't be caught empty handed.

CLOMPI CLOMPI BANG!

He's almost here!

Put everything out of sight.

Leave nothing within his reach.

CLOMPI CLOMPI BANG!

HE'S HERE!

Be calm. Don't let him frighten you.

Good morning Johnny.

It's nice to see you again.

Let's go play with the rest of the class.

We missed you last Sunday!

—Maria Sheldon

Art Activities in the Kindergarten

by Dorothea G. Mallard

AS WE CONSIDER art activities for kindergarten children, we immediately think of two different types of activities—those which are creative and those which are teacher directed.

When children must follow a teacher's pattern or product, or step-by-step directions, tensions may arise. The teacher's model or directions may set standards beyond the children's capacity and strain will result. Their finished products do not look like the teacher's model and they may be unhappy with the results. In any case the children are denied the values of creative effort, and they are likely to become dependent on their teacher's idea.

Values in creative use of art materials

However when children are allowed to "think about something and then put down their think" as one child expressed it, many good things happen to those children.

Mentally, such children develop in initiative, in imagination, in self-confidence. Children learn best through doing, and as they experiment with different materials their minds and imaginations are growing fast.

Emotionally, many values come to children who are allowed creative self expression. We know that one of the deep-seated needs of a child is a feeling of adequacy, of achievement. He may gain this when he creates something all his own by himself, no matter how crude it may be. He has found a means of expressing his thoughts which brings great satisfaction and delight to him.

In these expressions, the value to the child is not in the finished product which he has made, but what has happened to him in the process of making it. The mental activity which was required, the emotional release which was gained, the enjoyment of manipulation, the delight in color (if he was working with color),

the feeling of satisfaction at being able to make something—all of these are important in the growth and well-being of a child.

Selection and use of creative art activities

Easel painting is very popular in kindergarten. Painting can be done on tables or on the floor as well as on easels. Tempera powdered paint should be mixed with water and placed in jars with a long handled brush for each jar. Newsprint paper 18 by 24 inches should be used, and aprons or men's old shirts worn by the children.

Finger painting delights the children with its feel, the rhythm and movement they can use, as well as the color. Commercial finger paint may be used but is very expensive, while home made finger paint, prepared from a recipe such as the following, is just as good and quite cheap.

1½ cups cornstarch
1 cup cold water
1 cup Ivory soap flakes
½ cup salt
3½ cups warm water
1 cup talcum powder (use a cheap brand)
1 teaspoon glycerin (bought at drug store)

Mix the cornstarch with the cold water to form a paste. Add the soap flakes and salt (this acts as a preservative). Stir and add the warm water. Bring to a boil, stirring constantly to prevent lumping. Remove from fire and beat if there are any lumps. Add the talcum powder and glycerin (this makes it easier on the hands). The mixture may be placed in small jars and different colors of powdered tempera paint added. Or it may be left white and the children allowed to add their own color by shaking the powdered tempera from salt shakers as they start to work with the finger paint.

The paper used must be glossy, and glazed shelf paper cut into 18" or 24" lengths costs much less than the commercial finger painting paper. The paper should be dipped in water or wet with a sponge and all wrinkles smoothed out, and a couple of tablespoons of the finger paint placed on it. The child, wearing a plastic apron, should then be allowed to spread it, working with his hands, fingers, fingernails or even arms. This needs rather close supervision, but it is well worth any extra effort it may take, for it is excellent in helping children to

release their tensions and fears.

The finished pictures of either finger or easel painting may be placed on newspapers to dry, or be hung on wire or string with clothespins.

Both these kinds of painting are more often used in the weekday kindergarten than in the Sunday church school because of the longer time available and of the clothes the children wear. However, in many extended sessions these activities are being used and plastic aprons worn over the Sunday clothes. These paintings often can be used in the making of gifts, such as coverings for notebooks or wastebaskets and the like.

Crayon drawing is used more than other activities in most kindergartens, but teachers should remember it is only one of the media available. The crayons should be large so that small hands may hold them without requiring the use of finer muscles with resulting strain. Paper 12 by 18 inches should be used and the children encouraged to make large, free strokes as they draw their own ideas. They should not color within the lines of a picture or pattern provided by the teacher.

Cutting and pasting can be creative. The children can begin to learn the use of scissors by cutting paper for fun of cutting or for making their own original designs out of paper, or for cutting out pictures from magazines and making scrapbooks. Blunt-pointed scissors should be used, but they should be sharp enough to cut paper easily.

Clay is an important medium for children to use, as it satisfies the need for manipulation, release of emotions, as well as self-expression.

Either moist potter's clay, powdered clay flour (in 5, 50 or 100 pound bags) which has to be mixed with water according to directions on the package; or moist clay packed in plastic bags (5, 10, 25 and 50 pound packages) can be used. All of this clay will keep moist indefinitely if kept in a closed plastic bag or in a damp cloth, and stored in a large pottery jar or a galvanized garbage can, either of which has a tight fitting cover. Aprons on the children, oilcloth over the tables, or individual clay boards of plywood on

Mrs. L. B. Mallard has been teaching in her own kindergarten in Tampa, Florida for twenty-five years and the church school kindergarten for fifteen years.

the tables, and newspapers on the floor are advisable protections.

Block building is a creative means of building structures, of trying out designs, and especially of making settings for free dramatic play, such as farms, homes, airports, hospitals, stores and other things. The blocks should be of sizes and shapes that will fit together (unit blocks are best), large enough to be handled easily, and should have smooth surfaces. Trucks large enough to haul the blocks, and wooden or rubber animals and people stimulate creative play at the block center.

What can be expected from this age

Since the small muscles of kindergarten children are not well coordinated, we cannot expect these boys and girls to trace around patterns, to color exactly within lines or to cut upon lines, nor can we expect much neatness in their work.

In any group there will be children who will show varying degrees of ability in using different materials. It does not matter that the product cannot be recognized by an adult. Emphasis should never be placed upon the perfection of the finished product. The important thing is what happens to the child as he works.

Children usually go through four stages when working with any art materials. First is manipulation—when the child enjoys the experience of becoming familiar with the material. Next is symbolization—when he makes something, then decides what it is. Third is design—when he experiments with lines and forms. Last is representation—when what he makes, although crude, is recognizable by himself and others.

Authorities agree that the teacher should not push the child through the first three stages, hoping he will come faster to the place where he will make recognizable things, but that he should be allowed to proceed at his own rate or speed. In the teacher's mind, importance should be placed upon the feelings and ideas expressed, and what his art exper-

iences are meaning to the child's growth.

How much and what kind of guidance

In creative activities the teacher plays an important part in providing many experiences which will give background to stimulate the child's self-expression. Such experiences are: bringing objects of beauty into the room, taking the children on walks and trips to see special things and places, and conversing with the children about different experiences. Children must have ideas to express before they can express them.

The teacher does not tell the child what to do, but lets him experiment for himself. However, she is at hand to help the child who is having too difficult a time with the tools or materials, by making one or two suggestions. For instance, if the child is grasping the paint brush too near the top so that he cannot control its movement, she suggests a more com-

fortable way to hold the brush. If his brush is so full of paint that he is dripping it all over the rest of his work and seems disturbed about it, she may suggest that he press the brush lightly against the mouth of the paint jar to let some of the excess paint drip off. But she does not take a tool out of the child's hand, or add anything of her own to the child's product. Care of materials as well as clean-up procedures should be taught from the beginning.

She shows appreciation of what the child is doing by sincerely mentioning something good about it. She does not ask "What is it?" That might be insulting to some children, while others might reply "You guess!" Rather, she might say, "Would you like to tell me about what you were doing?" or "Would you like to tell me what were you thinking about as you did this?"

Cooperation with the parents

Teachers need to help parents un-



McPhearson from Monkmeier

In art, children usually go through four stages: manipulation, symbolization, design, and, last of all, representation.

derstand the values of creative self-expression and how to interpret their children's creations. They should be encouraged to show sincere appreciation and approval of the child's efforts. Many parents will be interested in workshops where they themselves can try out the creative experiences which their children are having and where they will learn how to provide similar experiences at home.

Significance for religious growth

God has placed some ability to create within every person, for every person is made in God's image. If this ability is fostered and not stifled in our children, they will be happy as they find they are co-workers with God in their creative self-expression.

As children engage in creative activities, they learn to share materials and ideas, to take turns, to recognize

the value of another person's work, and to gain self-control; and kindergarten teachers are constantly trying to help their children develop these Christian traits.

We may never have in our group one who will some day become a real artist, but who knows what is hidden within the hands and minds of our children if we help them to learn to use their hands creatively?

Education for Redemption

by Randolph Crump Miller

A NEW SERIES of church school lessons may start a revolution in Christian education. Beginning last fall, *The Seabury Series* is being used in the Protestant Episcopal Church.

This series is conceived with the idea that the living God meets our needs now, and that we do not have to wait until we grow up in order to know God's redemptive power. It assumes that the quality of life within the congregation is the most powerful mediator of God's grace for its members, and that the best teaching techniques cannot overcome the limitations of a congregation suffering from spiritual poverty. Because the pupil is loved and accepted as he is within the congregation, he comes to know that God loves him. In Paul Tillich's words, he has simply to "accept the fact that he is accepted."

In such a curriculum, the teacher knows the facts, provides resources, and guides the class, but chiefly he sees himself as a possible channel of God's redeeming grace. This grace-faith relationship, experienced by persons within the community of the Holy Spirit, is the key to Christian education. Without this fellowship, factual knowledge and character development and church membership may turn out respectable pillars of

the church, who will *not* be transformed persons.

This "education for redemption" cannot be guaranteed by any lesson materials, for the materials are simply tools by which the saving truth of the Gospel is mediated. Yet the lesson materials must point in this direction. Behind the lesson materials stands the Bible, seen as the drama of God's mighty acts in history. This unfolding drama of redemption is relevant to every age-group, for even an infant has experiences of creation, covenant, Christ, church, and consummation. Every person is a new being who faces law and order, who overcomes loneliness by the reassurance of forgiving love, who becomes a member of the congregation of Christ's flock through baptism, and who stands under judgment. God in Christ is revealed in the Bible, and therefore the Bible is relevant to daily living.

If the quality of life of the congregation, the mediation of the teacher, and the tools of the lesson materials are to speak to particular pupils, they must speak directly to their needs. This has involved a great deal of experimentation. By making use of the findings of child study, it has been possible to tailor the courses to the real needs of the age-groups. The experimental process has included a trial run to discover how real children react in a class dealing with the Gospel as it works in their lives. The records of this

experiment have been edited and prepared to help teachers, and then the material has gone through a second run with at least six classes. Then all of the new records have been evaluated and the course prepared for publication, providing a book for the teacher and another for the pupils. This is a slow process, susceptible to delays at any point, and it is a near miracle that three courses have appeared after seven years of work by a small staff.

As the material was being developed, certain other aspects of the program became clear. The significance of the home for Christian education has been well known since at least the time of Horace Bushnell's *Christian Nurture* (1847), but most church schools ignored the place of parents until Ernest M. Ligon's Character Education Project showed clearly that only insignificant results could be obtained without parental cooperation. The Presbyterian *Christian Faith and Life Series* incorporated parental cooperation, and other lessons now have some form of it, but it is not sufficiently integrated with the work of the church school. Therefore, *The Seabury Series* assumes that there will be a parents' class, with the material for discussion paralleling what goes on in the classes. Parents have a peculiar vocation and concern for their children that need to be dealt with directly, and experimentation along this line has been extremely fruitful.

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When the assumption about parents and the quality of life of the congregation are placed in the same category, it leads to another fundamental purpose of the new curriculum: family worship in the church. The family not only comes to church school as a unit, but it worships together before classes. This service is geared specifically to the families, taking cognizance of the small children as well as the parents. The Gospel is proclaimed through simple stories and sermonettes that are designed not to entertain but to make the Gospel relevant in the relationships and decisions of daily life. The worship is based on the customs of the regular services of the local congregation and includes Baptism and Holy Communion. The common sharing of worship not only brings the families together in the church but provides a background for religious discussions in the home.

It is obvious that if such a program is to be introduced in a large number of congregations, adequate preparation is necessary. Five years ago, a leadership training program was begun that reaches the ministers, lay people, and church school teachers. Leadership training teams have travelled throughout the country, local leaders have been trained to carry on the process at their own level, and parishes have reexamined their own lives to discover to what extent they provide a redemptive and sustaining fellowship for all members. Parish life conferences, using many of the insights of group dynamics, have developed small groups of concerned people within the local congregations.

Teacher training is particularly important. The new materials do not provide specific guidance for lesson plans. There are no Sunday-by-Sunday outlines. It is assumed that a teacher has more accurate knowledge of where his pupils are than does any expert editor in Greenwich. The rich resources in the teachers' manuals and pupils' books are to be brought to the class situation when the pupils are ready for them. The teacher is helped in this process by the use of an observer who sits in with the class and takes notes and helps in preparing next week's lesson.

The use of the teacher-observer combination with classes of from twelve to fifteen pupils is the ideal. More often than not, a husband-wife



Oswald Werner

The family worships together before classes are held. This service is geared specifically to families, taking cognizance of both small children and parents.

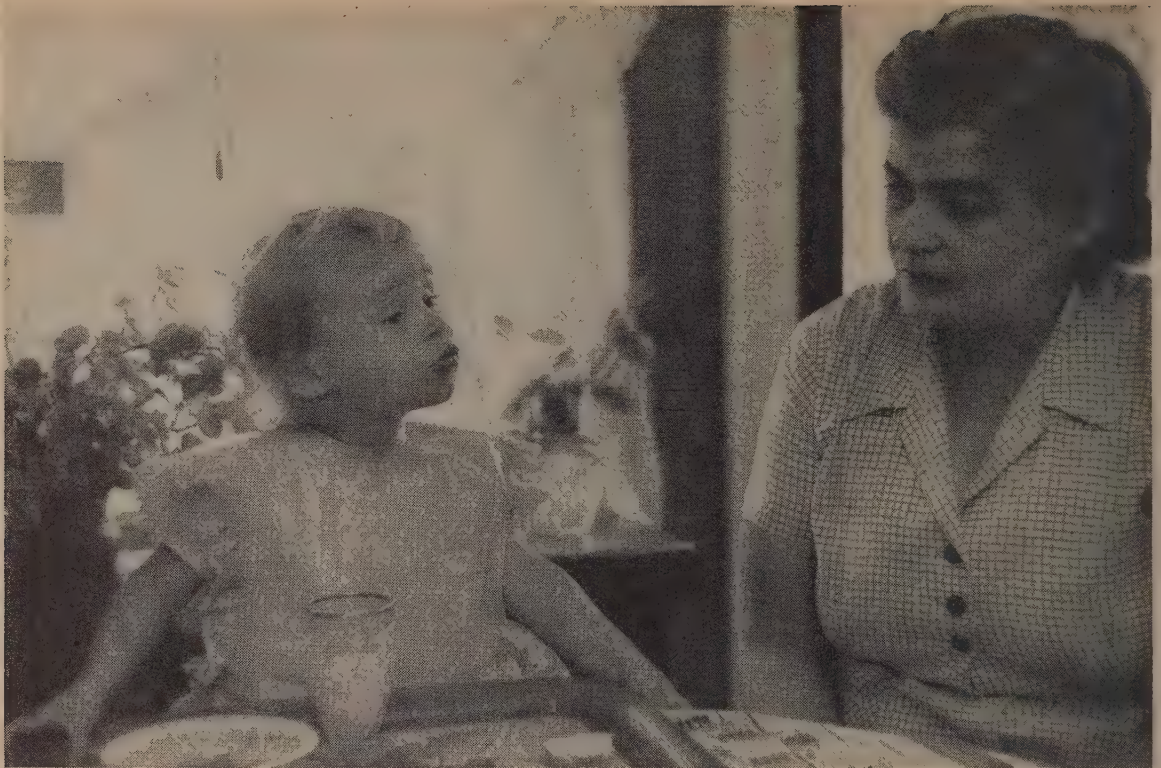
team is recruited for this task. The use of both a man and a woman in the classes is an ideal that some parishes have already achieved, and this is particularly significant among the younger pupils who assume that religion is a woman's business. Some of the most successful men teachers are in nursery and kindergarten. Furthermore, Basil Yeaxlee suggests that if children are to gain an understanding of the fatherhood of God they need contact with fathers—their own and others'.

What has been most significant has been the response of many parishes to these demands. The raising of standards for teachers has increased the number of devoted lay people who are willing to teach. The demands on the parents has increased the number who attend family worship and parents' classes. The reality and informality of family worship has captured the interest of many formerly indifferent fathers. The whole movement has stimulated the congregation to a new awareness of its responsibility to be a redemptive and sustaining fellowship of the Holy Spirit for children as well as adults. There has been an increase of the knowledge of facts, of the develop-

ment of Christian character, and of loyalty to the church.

The opposite response is also evident. Some veteran teachers are suspicious of new gadgets and techniques, and a few react against the rigorous demands placed upon them. Some parents do not like to worship with their children or to get them there at the earlier hour (usually 9 or 9:15 A.M.), and therefore send their children to a parish with a 9:45 or 11:00 A.M. Sunday school. Some congregations do not think it worth the cost or effort, and others are jealous of what might happen to the less dynamic 11:00 A.M. service. Others frankly do not like the implications of a dynamic and redemptive theology.

Successful use of *The Seabury Series* demands the following conditions: (1) a concerned group within the congregation, (2) trained teachers, (3) a class for parents, (4) family worship, (5) 50-minute class periods, and (6) teacher-observer teams. Unless at least the first four of these requirements are met, the use of the new materials will cause trouble without providing the experiences of the redemptive and sustaining power of God in the lives of the students now.



University of Pittsburg Photographic Services

A toddler often refuses to eat the food the mother offers, even a favorite dish. But if the mother accepts the refusal, the child will probably soon eat with gusto what she has just asserted she did not want.

A Toddler Needs to Decide for Himself

by Margaret B. McFarland

This is the fifth in a series of articles on one and two-year-old children and their relationships to their parents. Since personality and character development are fundamental to Christian living, parents should understand the importance of these early years.

JERRY is so cute and happy when he is playing in the tub! You'd never guess how he squalls when it is time for him to get out. It seems as though anything I suggest nowadays is a signal for him to rise up in opposition."

"That's just like Mary Ellen. She loves applesauce, but she won't eat even that any more without first pushing it away and shaking her

head and squealing at me." These are the mothers of toddlers talking to each other.

Jerry's mother said, "I used to feel just horrible because I couldn't get Jerry to do things without his first making a fuss. I thought there must be something wrong with me. Talking with other mothers and finding that their children were like that, too, took a load off my mind."

They first oppose, and then follow

Toddlers seem to be constantly asserting, "I can decide for myself." Then often oppose what their mothers do or suggest as a way of reminding her and themselves that they are growing out of babyhood. Frequently after a child this age has squealed, shouted or brushed off his mother's helping hand, he goes right ahead and follows her original sug-

gestion as though he had intended to do it all the time.

A toddler is often capricious at feeding time, roguishly refusing to eat the food the mother offers, even though it is one of his favorite dishes. But if the mother accepts the refusal he will probably eat with gusto what he has just asserted he does not want. At the least sign that his mother is going to cajole him or urge him he is likely to make meal time a test of freedom and control.

Mark's mother said, "Let's go upstairs. Mommy's going to put the laundry away." Mark shouted, "No!" and began to beat his feet upon the floor. When his mother started upstairs he followed her, squealing. About half-way up he suddenly stopped shouting and continued climbing, holding on to the banister. He smiled up at his mother when

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she got to the top: "Mark coming, Mommy."

It is as though by opposing his mother a child is telling her, "Look, I can decide for myself." His ability to decide is not very well developed and often takes the form of resisting having other people decide for him. His language is still limited, so that his resistance is expressed by an angry outburst, screaming, kicking and waving his arms.

In past generations parents were supposed to "break a child's will" and therefore not to permit him to oppose them or to decide for himself. But the will to decide is basic in human character and the learning of responsibility.

What can they decide?

Parents are sometimes uncertain of what the child can decide and what he needs to have them decide for him. A toddler becomes frightened and insecure if his parents are not firm in creating stable limits for him, even though he resists their limits.

One helpful cue can be taken from the toddler's own behavior. He likes to have certain routines, such as feeding or bed time, carried out each day in exactly the same way. It seems as though the child feels a need for regularity and dependable sameness when he is striving to take initiative in decision making. This is a time when a regular schedule seems to meet the child's need and also to preserve the parent's peace of mind.

Toddlers often insist upon doing things that are dangerous. For example, Nancy shouted, "Gomysself" when her mother wanted to hold her hand crossing the street. Nancy sat down on the walk and began to scream "No!" so her mother picked her up and carried her across the street. It isn't easy to carry a kicking and screaming child across a street when his cries attract the attention of passersby. But a mother knows that crossing streets is more responsibility than a toddler can manage. Although he will react to being ordered to do things as though it were a challenge, a child finds his parent's firmness reassuring.

Asking a child if he wants to do something which he must do often creates trouble because it implies that the child can decide if he wants to. It is easy to argue with a child of this age, but arguing quickly gets into a test of wills. A child is often

relieved to have his parents go ahead and act on their own judgment. His continued whining and self assertion express his need to have his parents tell him what their limits are.

But even a toddler can decide simple things like which picture book he wants before bed time, what toy he'd like to take to bed with him, whether or not he will eat all of the food served to him, whether he'd like to wear his red mittens or his blue ones. Consulting him about things he is able to decide gives him practice in decision making and also recognizes him as a person who has a right to choose.

Little children of this age have two sources of direction in deciding things for themselves. One comes from their own inner impulses and the other from what they have learned that their parents regard as good.

Mothers are often surprised to discover that their toddlers who are so resistant with them insist upon the baby sitters doing things exactly the way their mothers do them. Joe shouted angrily at the sitter who wanted to take off his sandals so that he could run barefoot in the wet grass, "My Mommy says 'No!'"

Sometimes it is better to wait

When children are especially sensitive to their parents' interference with their activities, everyone is more comfortable if adults avoid making unnecessary demands upon the child. He will be more cooperative a little later, and to wait a while makes a major educational undertaking, like toilet training, easier for both parents and children. I have often heard Dr. Benjamin Spock say that if mothers feel they cannot wait for toilet training until a child is about two-years-old, he felt it was better to begin at about eight or nine months.

Toilet training involves for the

child learning to manage the functioning of his body according to the wishes of his mother. He does not accept such limitations easily when he is trying hard to develop his own sense of individuality and independence. In time the child's understanding of his mother's wishes about dryness and cleanliness and his loving wish to be what she likes give him a motive of his own for achieving the toilet habits of his family. Two-year-olds are interested in what other members of the family do and learn a great deal by imitation. The need to assert individuality is gradually modified by the child's wish to belong to the ways of his family.

Parents should take it easy

Vigorously active children are often more intense and aggressive in their self-assertion than those who are quieter in temperament. But in his own way every child must learn to undertake the responsibilities of decision if he is to grow and develop in strength of character. Some parents take this harder than others do. Some aspects of a child's development are always more difficult than others for a mother and father to work through. No parents are equally secure in all aspects of their relationships with their children.

Blaming oneself makes the parent's part more difficult; understanding the child's behavior as a normal part of his personality development makes it easier. Yet the special way a toddler and parents develop their relationship in this period is something they work out together and not something any one can tell them just how to do. The strength that makes it possible for a child to be insistently an individual was fostered by his parents' loving nurture and is basic in the development of all that we mean when we refer to human character.

THE BIBLE

INTO CHILDREN'S LIVES

"The textbook of our faith" and theme of 1956 vacation church schools . . . that's the Bible. Every teacher's handbook to dynamic Bible teaching . . . that's the November special Journal "The Bible—Out of Life, Into Life." Order your extra copies today—see page 66.

THROUGH

YOUR VACATION CHURCH SCHOOL

The Art

by H. Lee Jacobs



Hays from Monkmeier

The family camp affords fine opportunities for the development of communicative skill. All ages participate in worship, discussions, games, and entertainment.

THE MOST IMPORTANT recent trend in marriage counseling has been the shift from preoccupation with problems of adjustment between husband and wife to emphasis upon competence in marriage. This does not mean that there is no longer concern for marital adjustment, but that this can be more effectively dealt with as one aspect of marriage fulfillment.

Although marriage troubles are usually brought to the counselor as a last resort, when desperation is already in the saddle, the effective minister is more than an "arbiter of troubles." He is also a teacher, dealing with a wide range of interpersonal relationships, including marriage and family life education in home, church and school. Competence in marriage is not an isolated skill to be achieved in one situation,

The Rev. Mr. Jacobs is pastor of the First Congregational Church of Fort Dodge, Iowa.

one course, or one series of counseling sessions, but is a result of development of the art of living in all human relationships.

Increasingly we are seeing that our religious instruction is inadequate unless the concerns of family living are incorporated as a basic consideration. Excellent help in the accomplishment of this objective is supplied in the report of the four-state family life education workshop, sponsored by the American Social Hygiene Association at the University of Minnesota during the past year. This report was published under the title, "Strengthening Family Life Education in Our Schools."

The slogan of the forty-nine educators who worked out this "resource guide" for public school teachers was: "Personal and family living involves the whole community."

In their outline they describe situations, sources and techniques for

building competence in interpersonal relations, including marriage and the family. Ministers, parents and teachers will find this material most helpful.¹

Mounting evidence from research indicates that the objective of building competence in marriage implies three major considerations, all of which come within the scope of the church.

Help parents see the importance of children's feelings

The first of these considerations is adequate psychic or nonphysical "feeling" experience. Marriage preparation may be said to begin in infancy, for it is there that the pattern of the individual's fundamental feeling about life begins to take shape. Even in the first weeks of life, impressions of acceptance or rejection are registered and the responses of the infant tend to persist. Under this view nursery cuddling, for example, becomes the first in a series of steps, all linked, in a long-range preparation for marriage. The infant sensing the loving and consistent care of parents and others about him as pleasurable and reassuring, learns to love in return. His appetite for affection, when understandingly satisfied by those upon whom he depends, will do much toward building a solid foundation for his inter-personal relations in subsequent years.

Studies have shown that individuals emotionally starved as children make poor marriage risks; that, on the other hand, a history of happiness in family background is an important factor in successful marriage, because it provides that sense of emotional security, including the ability to give and receive affection, which is the only adequate foundation for marital happiness. Our children should be given ample opportunity for this type of experience, since it makes for the

¹Copies of this report may be secured free from the Department of Public Instruction, State House, Des Moines, Iowa.

of Successful Marriage

How the church can help build competence in marriage and other family relationships.

balance and maturity necessary in marriage. Where such opportunity is not present, as Dr. Karen Horney points out in her book, *Neurosis and Human Growth*, the individual's response will be inadequate and the "neurotic trend," devastating in marriage, will begin to emerge.

My study door is always open to young people who are beginning to think about marriage, couples already involved in the courtship process, and to young parents who desire to talk over problems of child rearing. An increasing number take advantage of this opportunity. In each case the natural, continuous and consistent expression of affection between husband and wife and toward their children is urged as the best way to enrich their own marriage and to lay a foundation for marital happiness in the lives of their children. Above all else, children need adequate examples by which to shape their own behavior patterns.

As an aid in helping young parents in our church understand the emotional needs of their children each couple, upon the arrival of their first child, is presented with a copy of Dr. Spock's *Baby Book* and a *Child Development Chart*. The new mother is then given a special invitation to become a member of the Mother's Study Club. The father is urged to read *Fathers Are Parents, Too*, by English and Foster, and to attend at least one joint meeting of the Mother's Study Club. Included in the program of this group is the showing and discussion of such films as: "Human Beginnings," "Human Growth," "Roots of Happiness," and "Meeting Emotional Needs in Childhood."

We also look upon the pre-school Sunday morning church nursery as an opportunity to build toward good emotional development and "feeling experience" which is basic to marriage competence, and to competence in any human relationship. Only cou-

ples are asked to serve in this nursery, because the relationship of a husband and wife working together is important to this early "feeling" development of the child.

Help children and adults understand themselves

The second important consideration is what may be called "insight conditioning." By this we mean that children can achieve understanding of why they do what they do. This growth in comprehension of the "why" of conduct is also a basic factor in marital happiness. As Dr. Ralph H. Ojemann and his colleagues in the Child Welfare Research Station at the State University of Iowa have shown, this process can and should be initiated early in the child's life, perhaps at the kindergarten level, rather than delayed until the usual marriage age. This research program has come to be known as "preventive psychiatry" and it can be that and more, so far as competence in the marriage relation is concerned. Most couples who come for counseling on marital troubles offer explanations, but actually have little understanding, if any, of why

(Continued on page 69)

McPhearson from Monkmeyer

Family nights at church offer a way for families to have joyful recreation together at small cost. Also, playing with others sometimes brings a release of tensions between members of a family.



The "Other Sheep" in Weekday Classes

by T. Raymond Allston

HEH! This is neat. I never was in a church before," exclaimed an unchurched boy attending a weekday church school class in a Dayton, Ohio church for the first time. "What do you do to go to Sunday school here?" he asked his weekday teacher. After giving him an encouraging reply, plans were made for a child and family of the church to bring him to church school on Sunday, and to visit his family during the week to discuss with them his newly-discovered interest and its possibilities for the whole family.

With the current unprecedented church attendance, with Sunday schools bursting at the seams, and with the tidal wave of church building programs it is easy to fail to realize that there is also a growing multitude of boys and girls who have never been in a church before, and who know not, "what you do to go to Sunday school." There are twenty million unchurched boys and girls in the U.S.A.—children included with those of whom our Lord said, "And other sheep I have, which are not of this fold: them also I must bring." These also, the Church must bring into the fold.

It is encouraging to note a growing awareness of responsibility for unchurched boys and girls on the part of Protestant Churches. Among the most effective expressions of this concern for reaching unchurched children is the weekday church school. In most places where weekday programs of Christian education are conducted the percentage of public school pupils who attend is very high. It is not uncommon for the percentage to run into the 90's. It may be surprising to many to know that as a rule attendance averages of weekday church schools are higher than those of the public schools. In short,

Dr. Allston is Assistant to the Coordinator of Leadership Program, Division of Education in the Churches, Presbyterian Church in the U.S.A. He serves as chairman of the Subcommittee on Reaching the Unchurched, Committee on Weekday Religious Education, National Council of Churches.

through weekday church schools, great numbers of unchurched children receive their initial introduction to Christian teaching under circumstances related to their public school experience. This teaching they not only accept, but enjoy and appreciate.

This fact was brought home to a weekday church school teacher one day, when a bakery truck pulled up to the curb and the young man driving it called, "Mrs. 'K,' I have never forgotten my days with you in the weekday church school. The weekday school gave me my only religious instruction and it meant a lot to me overseas. While I was at the front, I read the Bible and prayed with other soldiers.

"You know, my parents were not church people," he continued. "Our family always went some place on Sunday, but it wasn't to church. It's going to be different with my own family. I have a wife and a four-year-old boy. We all go to church. I certainly want Dickie to go to weekday school. When can you take him?"

But the weekday church school is also effective in relating unchurched children and families to Sunday schools and churches. Some weekday schools which have well-planned procedures for helping pupils get started to Sunday church school, succeed in reaching as many as 90% of enrolled unchurched children in the course of the year.

Take for instance the pupil who was the last child of a large unchurched family to be enrolled in a weekday church school, and who came excitedly to class to say, "My Mother said to tell you we finally got started to church after all these years. She knew you would be glad, because you have tried so long to get us to go. We all like it, too."

Experiences like this, in which weekday teachers and Sunday school teachers and pastors and cooperating parents have worked together over a period of time, could be multiplied again and again. Obviously these experiences do not just happen. They

are the result of careful cooperative planning and effort.

Reports from a number of weekday schools show a variety of methods used in reaching unchurched children for Christ and the Christian fellowship. They include: A monthly check is made of unchurched pupils in the community and an invitation is sent to them to attend weekday classes. A frequent check is made of unchurched pupils enrolled in weekday classes and their names are sent to pastors or church school superintendents. Sunday church school pupils enrolled in weekday classes and their parents are asked to call on unchurched pupils and bring them to church. Weekday teachers call on unchurched pupils and families and refer their names to pastors of churches preferred. Weekday teachers visit Sunday church schools and plan with teachers for reaching and welcoming unchurched pupils.

The Federation of Churches of Rochester, New York does it this way:

As soon as the weekday church school enrollment cards are sent to the office, they are sorted according to church or church school membership. Lists of these names and addresses are made up by churches and each church's list is sent to its minister and church school superintendent. Along with this list goes a note stating: "These children claim membership in your church. If you do not know any of them will you please call on them? If they belong to other churches, please let us know. Otherwise, we assume they all belong to your church or have become your responsibility."

Children who do not give a church relationship on their registration cards are listed by schools. This gives a picture of the number of unchurched pupils in a given area.

The Council of Church Women provides enough callers from each area to visit these unchurched children. Each woman averages about four calls. The women are brought

together for a "training session" when the weekday program is thoroughly explained. It is made clear that they are to make friendly calls from the Council, not from their own churches, to discover the home situation and to find out what denomination or what church the family might be interested in attending. A card for each family is given to the caller and a deadline for completing the calls is agreed upon.

When the calls are completed, the cards are returned to the office and are separated again into three categories: (1) those who have moved or were not at home; (2) those who were not interested in a church; (3) those who claim they attend a church and have been assigned to particular churches. This last group is listed by churches and each church's list is sent to its minister and to the women from that church who helped with the calling. An in-

terested woman from each of the churches makes another call on the families on its list and offers to take the children to Sunday school and the mother to church. She also assures the mother that she will help her get acquainted in the church and become related to appropriate church groups.

Since reaching unchurched children is a responsibility shared by the churches and the weekday church school of a particular area, joint planning by the pastors, church school superintendents or other church representatives, and the weekday church school staff in the area is essential.

A meeting of these persons in early Fall, and two or three additional meetings during the year should be held for considering matters of basic policy and program. At the first of these joint meetings a "Committee on Outreach" should be appointed to

fulfil such functions as: (1) keeping a record of all unchurched pupils enrolled in the weekday church school; (2) distributing information regarding unchurched pupils in accord with the policy and plan agreed upon by the larger group; (3) following up on efforts of pastors and weekday workers to reach unchurched pupils for the churches; and (4) keeping a record of Sunday church school attendance of unchurched pupils related to the churches, in order to know whether or not the pupils continue to be active in Sunday schools.

An active committee of this kind can do much to strengthen sustained cooperative effort in reaching the unchurched in an area. That is particularly true where the redemptive love and concern of the Good Shepherd who "giveth his life for the sheep," is the motivating force in efforts to bring those "other sheep" into the fold.

Easter to Pentecost

by Berlyn V. Farris

EASTER comes as the climax of long planning and preparation, of prayer and anticipation. Most of the churches breathe a sigh of satisfaction at its close and relax after the arduous duties of the preceding weeks of Lent.

But Easter is not an *end*; it should be a *beginning* also. Unless it is a beginning, the Lenten evangelism program, to which so much effort has been given, will not bear fruit. The post-Easter season should be a glorious period of growth, for which we plan as carefully as we do for Lent.

The Joint Department of Evangelism of the National Council of Churches each year urges the churches to plan early for this important season between Easter and Pentecost. This article will indicate how the churches can make use of this season.

Easter to Pentecost starts with the commemoration of the resurrection

of Christ. It ends with the celebration of the birth of the Church. This year the World Council of Churches is reminding us to think about the wholeness of the Church on Pentecost Sunday. Between these two days of Easter and Pentecost happened those dynamic events which brought the Christian Church into being. They were great events in the history of the Church. They should be appropriately remembered in 1956.

Our Department asked Bishop Gerald Kennedy of the Los Angeles Area of the Methodist Church to suggest several books that would help ministers in their reading and meditation during this season. These are his suggestions:

Ellison, *Report to the Creator*, Harpers, 1955

Fosdick, *What is Vital in Religion?* Harpers, 1955

Roberts, *The Grandeur and Misery of Man*, Oxford, 1955

Wolfe, *Man's Knowledge of God*, Doubleday, 1955

Cailliet, *The Dawn of Personality*, Bobbs-Merrill, 1955

Jordan, *Beyond Despair*, Macmillan, 1955
Cherbonnier, *Hardness of Heart*, Doubleday, 1955

Casserley, *The Bent World*, Oxford, 1955
Knox, *The Early Church and the Coming Great Church*, Abingdon, 1955

Our church members should be encouraged to deepen their own devotional lives, drawing on the impetus of Easter. A very fine booklet for this use is "The First Fine Careless Rapture" by Halford Luccock, which is available for \$.15 from the Publication and Distribution Department of the National Council, 120 East 23rd Street, New York City. Many pastors have found this study so fine that they have ordered copies for their entire church membership.

We often hear that there is a new interest in study of the Bible, and churches can channel this interest into Bible study groups. We asked Dr. J. Carter Swaim to select some Bible study booklets to help the church or group starting on Bible study after Easter. He recommends the following:

A Method of Small Group Bible Study, \$.10, Seabury Press, Greenwich, Conn., contains practical suggestions for organizing study groups throughout the parish.

Dr. Farris is Executive Director, Joint Department of Evangelism, National Council of Churches.

Bible Primer, by Ray Freeman Jenney, \$2.50, Harpers, contains a brief introduction to each book of the Bible.

Interpreting Paul's Gospel, by Archibald M. Hunter, \$2.50, Westminster Press, is an excellent guide to the doctrine of salvation as seen by Paul.

How the Bible Came to Us, by H. G. G. Herklots, \$3.50, Oxford, is an easily understood introduction to the study of biblical texts and versions.

Dr. Swaim also suggests for pastors the following books on the Bible:

Otherworldliness and the New Testament, by Amos N. Wilder, \$1.75, Harpers

The Unity of the Bible, by H. H. Rowley, \$3.50, Westminster Press

The Rediscovery of the Bible, by William Neil, \$3.00, Harpers

Many people join the church during Lent. It is particularly important immediately after they have taken the vows of church membership to see that they become integrated parts of the church. Otherwise, they will surely fall away. It is a big task to

help them become a true part of the church.

The pamphlets listed below will aid them to find their way into the total life of the church. These can all be secured from the Publication and Distribution Department of the National Council. In addition, Sunday school classes should be alerted to take a definite responsibility. Women's groups, men's groups, youth groups, prayer groups—all should meet before Easter to make plans for the enlistment of every new member into their groups.

Decision, by Charles B. Templeton (5c)

I Go to Church Sunday, by George W. Crane (5c)

Ten Reasons on Why Worship Regularly (1c)

The Church Invites You to Worship Regularly (1c)

The Keystone Commandment, by Ralph W. Sockman (3c)

Prayer, by Harris Franklin Rall (5c)

Why I Tithe, by Alvin Dark (\$2.25 per 100)

How Much Shall I Subscribe to My Church (\$2.25 per 100)

When I Give (\$2.25 per 100)

My Money (\$1.75 per 100)

My Response (\$1.50 per 100)

A small leaflet entitled "Easter to Pentecost—1956" is available from the Joint Department of Evangelism which includes these and more suggestions for the Easter to Pentecost period, including sermon texts and suggestions. Councils of churches, ministerial associations and denominations use these leaflets to encourage pastors to utilize the potency of this important season. We recommend to your attention this aid to preparing a program for this period which will conserve and strengthen the results from your Lenten and Easter programs.

EQUIPMENT

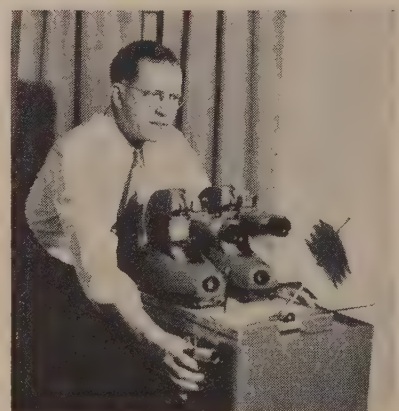
for religious education

IN THE OCTOBER, 1955, issue of the *Journal* there was a story of "Picture Projection from the Rear" as it was done at the International Sunday School Convention, and of how it can be used in a local church. One feature of this, for the sake of smooth operation, was the use of two projectors, so that one picture could fade into the next.

Two projectors can be used in the same way for projection from the front. The Reverend John D. Clinton, Executive Secretary of the Des Moines Area Council of Churches, in Iowa, is shown operating two projectors in a way that he finds greatly enhances the smooth showing of slides or filmstrips.

Mr. Clinton has mounted at the front of his projector platform a dark shield or "blender" (4 by 9 inches) on an arm, so that it can be tilted from side to side, cutting off the light from first one projector then the other. Mr. Clinton used aluminum for the blender and painted it black on the side toward the projectors. It could be made from masonite, tin, or stiff paper.

There are two side arms attached to the arm which holds the blender. As the blender tilts into place in front



of one projector a side arm rests on the platform to hold the blender in place. When it is tilted the other way the other side arm rests on the platform. These side arms also serve as levers for tilting the blender.

As the blender is moved in front of one projector the fingers gradually dim the picture on the screen while the fingers at the other side allow the next picture to come up gradually through the first one until it alone shows on the screen. This gives a pleasing movement from one picture to the next.

In showing slides, odd numbered slides are put in machine number one and even numbered slides in machine

number two. In showing filmstrips, a complete filmstrip must be used in each projector, odd-numbered frames being projected from machine number one and even numbered frames from machine number two. This means that the operator puts frame one in position in machine number one and frame two in position in machine number two, then skips one frame in each move of each filmstrip.

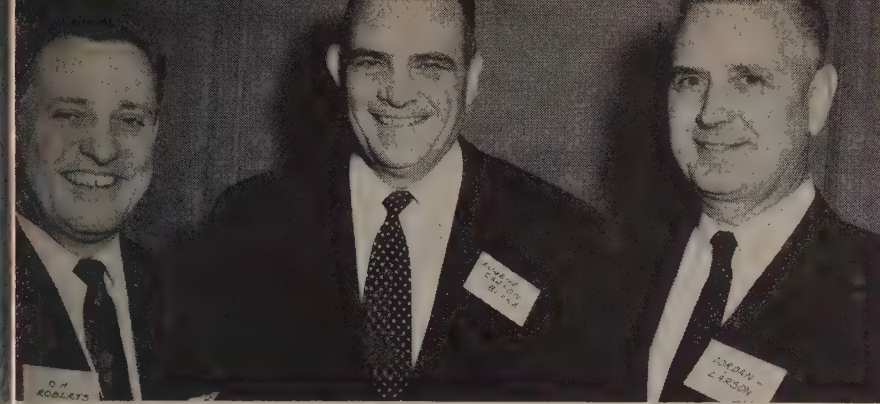
With either slides or filmstrips, while one picture is shown from one projector the next picture is moved into position in the darkened projector, ready for use.

This method of projection can be used for either rear or front projection.

One advantage of using two machines is that if the lamp in one of them fails in the middle of a program, the showing can be continued without interruption by using the other in the conventional manner.

Mr. Clinton also has attached to his equipment a "pointer," which is an arrangement of a one cell flashlight battery that sends the picture of the filament in the bulb to the screen wherever needed—but that is another story.

Smooth Projection with Two Machines



At the left are two of the speakers at the first session of the Conference: HON. O. H. ROBERTS, Jr., Evansville, Indiana, President of the National School Boards Association; and DR. EUGENE CARSON BLAKE, Philadelphia, Pennsylvania, President of the National Council of Churches. At the right is DR. JORDAN L. LARSON, Superintendent of Schools at Mt. Vernon, New York, who presided over the Conference.

PUBLIC EDUCATION AND RELIGION

Edited by
Rolfe Lanier Hunt

A study document for churches on the National
Conference on Religion and Public Education

*The National Conference
on Religion
and Public Education
was held in*

*St. Louis, Missouri,
November 6-8, 1955.*

*It was sponsored by the
Committee on Religion
and Public Education
of the National Council
of the Churches of
Christ in the U.S.A.,
with the cooperation of
the Committee on
Religious Liberty
of the National Council
of Churches, the
Missouri State Council
of Churches, and the
Metropolitan Church
Federation of
Greater St. Louis.*



Left to right: HON. L. E. PAGE, Carthage, Texas, National Vice-Commander of the American Legion; MRS. ROLLIN BROWN, Los Angeles, California, President of the National Congress of Parents and Teachers; DR. J. LESTER BUFORD, Superintendent of Schools, Mt. Vernon, Illinois, President of the National Education Association. American Education Week is sponsored by these three national organizations in cooperation with the U. S. Office of Education. Their representatives spoke at the public observance of American Education Week which opened the Conference.

Story of the Conference

by R. L. Hunt

WHAT is the duty of the Christian in the United States toward the public schools?

Can the churches help the public schools do their job better? If so, through what channels?

How do we think public schools should deal with the religious portion of our cultural heritage?

To consider such questions, the National Conference on Religion and Public Education brought together in the Chase Hotel, St. Louis, Missouri, November 6-8, 1955, a total of 166 persons. They included 56 persons named by 18 denominational boards of education constituent to the Division of Christian Education of the National Council of the Churches of Christ in the United States of America; 31 persons from 18 units in the National Council of Churches, such as the Committee on Religious Liberty, United Church Men, the Department of Christian Vocation, the Committee on Children's Work, etc.; 9 persons from 7 state councils of churches; 24 persons from 7 city councils of churches, 24 observers from 18 religious groups outside the National Council of Churches; 18 observers from 14 professional education and lay groups; and 4 persons staffing the conference.

Where the Conference began

The holding of such a conference was first recommended by the report of the Committee on Religion and Public Education adopted in 1949 by the International Council of Religious Education. To that committee had been referred four major concerns:

1. Can state-supported schools here be turned against the home and religion as they have been in some other countries?

2. Are the public schools godless, as sometimes charged?

3. Should the Protestant churches now establish parochial school systems?

4. What do our religious motives, our concern for children, mean in the way of support for public schools at this time of rapid increase in numbers of children?

Under the chairmanship of Dr. Luther A. Weigle, that committee made a two-year study. The report of the committee upheld the right of any church or any group of parents to operate schools if they so chose.

But, said the committee, "A free American public school system is indispensable to the maintenance and development of our democratic institutions." Members of the committee believed that a better general education could be provided by planning for all the children of the community than by segmenting them into sectarian groups. Parochial schools, therefore, "are not the Protestant answer . . . We are committed to the public schools." It would be up to the homes and the churches to supplement the general education offered by the public school with definite religious instruction.

"We believe that public education can and should give more explicit recognition to the fact that its own spiritual values and democratic objectives rest upon the foundations of the Judaeo-Christian religious tradition; and that it should seek at all times to reinforce and build upon this foundation in the life of the school . . . in making these provisions public education itself will become immeasurably stronger."

If Christians are to commit their children to the public schools, anything that happens to the public school is of concern to them and to their churches. The committee asked for a Department of Religion and Public Education which could continue studies, and could, among other things, hold conferences for exchange of information and experience on problems related to relationships of the churches and the public

schools. That recommendation was put into effect in 1953 by the National Council of the Churches of Christ in the United States of America, into which the International Council of Religious Education had been merged.

It established the department requested and to it referred two petitions from denominational boards of education for a national conference on religion and public education. A canvass of boards of education of denominations constituent to the Division of Christian Education indicated that more than a dozen wished to participate in such a conference. No objections were received.

The Executive Committee of the Commission on General Christian Education therefore approved, in October, 1953, a call for the National Conference on Religion and Public Education, to be sponsored and planned by the Committee on Religion and Public Education.

How the meeting was conducted

The opening session of the Conference on Religion and Public Education, on Sunday afternoon, November 6, 1955, was a public meeting in observance of American Education Week. In that meeting the members of the conference and visitors were given many facts on the status and needs of the public schools by national officers of the three voluntary organizations which sponsor American Education Week. (See picture on preceding page.) They heard the President of the National School Boards Association say that such a conference could be helpful if its findings were based on facts faced honestly in good will. They heard the President of the National Council of Churches of Christ in the United States of America, the Reverend Eugene Carson Blake of Philadelphia, Pennsylvania, say, "We Care What Happens to Public Schools."

At the dinner session which followed, the conference members heard President Blake speak more directly on "Why the National Council of Churches is Sponsoring this Conference." They went then to study groups for the first of a total of ten hours in group work. At a session on Monday morning, they heard explanations of the significance of some of the documents placed in their hands for study, from representatives

of the churches and councils from which the documents came. (For the list of materials placed in the hands of delegates, see page —.) They then met in study groups throughout the rest of the day.

On Tuesday morning and afternoon, reports from the study groups were reviewed by the conference as a whole. Some of the questions raised from the floor in discussion of the papers are reported in the pages following.

Each delegate and observer attended his or her own choice of one of ten study groups, after examining the sets of questions reported on the following pages, and participated in the exchanges of opinion from which were built the reports of the study groups which follow. •

Through distribution of reports recently issued by professional education and religious organizations, delegates were introduced to a body of facts and a representative range of opinions on questions faced by the Conference. The list of materials received by the delegates will be found on Pages 51-52. All delegates had also the report on state rulings which our readers will find on pages 34 ff. of this publication.

The significance of the reports

The Conference on Religion and Public Education was a study conference. Its working papers and re-

ports did not require, nor do they carry, approval by the National Council of Churches, nor by any of its constituents. The reports here presented are the expressions of the particular persons who were members of the respective groups, after their exchange of experience. They were reported to the general sessions of the conference, but no approval of the conference as a whole was asked or given. Procedures of the conference were thus arranged because of the committee decision that a longer process of discussion was in order, before the effort is made to crystallize an official policy for the National Council of Churches on these difficult and controversial questions.

The Conference on Religion and Public Education has made its contribution to that process by the experience of those who participated, and by the production of the papers presented in this report. The report is now transmitted, by order of the Committee on Religion and Public Education, to our constituent churches and councils.

The committee hopes that consideration of the report will assist the several denominations in determination of the policies they wish to support. Perhaps eventually, when many of our denominations have thus crystallized their preferences into statements of policy, it will be time to try

"The Committee on Religion and Public Education of the National Council of Churches commends to the study of our constituent churches and councils the reports from the several study groups of the Conference on Religion and Public Education. We believe the reports can be of assistance as the churches and councils seek to develop policies in this field. We commend them as well to the thoughtful attention of the individual Christian who wishes to meet all his responsibilities as a citizen in this land with its noble heritage of freedom."

—The Committee on Religion and Public Education

JORDAN L. LARSON,
Chairman

R. L. HUNT, Secretary

to hammer a statement representing us as a whole. For the present, such statements must be limited to the points of consensus now found. The Committee on Religion and Public Education will give further attention to the effort to develop points of consensus.

It will be appreciated if copies of any statements of policy regarding any of the questions dealt with in this report, whether originating in public school or in church circles, are sent to the Department of Religion and Public Education, National Council of Churches, 257 Fourth Avenue, New York 10, New York.

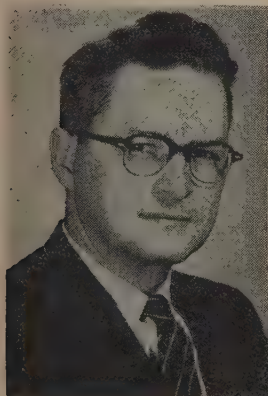
What you can do

You will wish to acquaint yourself with the many aspects of church-state relationships reflected in the questions on the following pages. Teachers will wish to examine the reports for light on what they do in Sunday school, as related to what happens to children in the day school. Church leaders will wish to talk with public school leaders, to see how better they may support the work of their respective institutions. This resource book can be used as a discussion outline for the Second Series Course 116b, "Religion and Public Education," of the Standard Leadership Training Curriculum and in other adult study groups.

Program committee for the Conference.

Left: REV. THOMAS J. VAN LOON, Director of Church and Public School Relations, Board of Education, The Methodist Church, Nashville, Tennessee.

Below: DR. ROLFE LANIER HUNT, Chicago, Illinois, Director, Department of Religion and Public Education, National Council of Churches, and Chairman KENNETH E. OBERHOLTZER, representing the Presbyterian Church in the United States of America. Dr. Oberholtzer is Superintendent of Schools, Denver, Colorado.



I. Public Schools and Christians

Questions Referred to Group I.

1. On what religious principles should be based our proposals to solve problems of how public schools deal with religion?

2. What scriptural basis is there for asking Christians to support public schools?

3. Do parents have a prior right to determine the education of their children? What is the responsibility of the church in determining the kind of education children of its members are to receive?

4. How does the organization and philosophy of the public school compare with the Christians point of view as we understand it? For example, how do public schools and churches view "drop-outs"? Are the respective assumptions in personal and vocational guidance in agreement? Are the concepts of community which children learn in public schools as part of the climate of the institution comparable to the con-

cepts of community of the Christian church?

5. How do our religious beliefs define the responsibility of the family, church, school, and community in the religious development of children?

6. Have we faith in the power of our religion to make its way without use of secular force? What importance do we place in the promulgation of public or other institutional authority of explicit doctrines of religion?

7. If we are starting all over, what functions in the field of religion would we wish the state to perform? Does separation of church and state tend to spiritualize or to secularize the life of our people? Is there any better assurance of the vitality of the religious life of the people than separation of church and state? Do we confirm the values of separation of church and state, and clear definition of the functions of each, as applied to public schools? Is religion

in our judgment a more dynamic influence in those nations in which the state performs some of the functions here reserved for the home, the church, and other voluntary agencies? Does it make the state atheistic or secularistic to leave the state and its official agencies free from official responsibility for religious functions?

8. As public schools are now operated, what do they contribute to the purposes of Christian education? What contributions do educational efforts of the churches make to purposes of general education sought by public schools?

9. Should our churches now develop parochial school systems? Is our support of public schools limited or unconditional?

10. Should the churches give special support to public schools facing problems of integration of the races?

11. How can the churches be of the greatest help to public schools? What needs of the public schools are priorities for church efforts?

Group I. Report No. 1

Study Group No. I, on "The Christian and the Public Schools," has addressed itself largely to the consideration of the first question listed for its discussion, namely, "On what religious principles should be based our proposals to solve problems of how public schools deal with religion?"

The group has agreed upon five basic principles.

First—as to the nature of the child, he is a creature of God; he is loved by God; and he is responsible to God for all of his acts.

Second—the right of the child by virtue of his divine creation to the fullest development of his faculties and capacities. This places a joint responsibility on home, church, and community to see to it that adequate facilities are provided for educating every child according to his capacities.

Third—respect for the individual conscience and faith of each child's allegiance, not forcing upon him beliefs and teachings which are offensive to his parents, if in the minority, but at the same time giving due regard to the faith of both the majority and the minorities.

Fourth—belief in community, not only in the sense of our common loyalties as citizens, but as being brothers, children of God, and as such, having equal and inalienable rights and responsibilities which transcend our differences of race, nation, and creed.

Fifth—since religious truth is a part of our heritage of truth it should be included in the child's education wherever relevant to the subject matter of public education.

We believe that the organization and philosophy of the public school system should be in accord with the principles which we have outlined, and that teachers and pupils should be made aware of them.

As Christians, we have the responsibility for helping to bring the philosophy of education as practiced in the organization and program of the schools in any community into line with this statement of principles.

Whenever there appear to be threats to these principles we should be vitally concerned. We have observed the presence of threats in certain philosophies which have intruded into the organization and program of public education in certain areas of our national life. Among them are the philosophy which sees the child's mind as only a problem-solving machine rather than as a child of God; the philosophy which accepts the categories of first and second class citizens and deals with children accordingly; and the philosophy which is economic in origin and which seeks from education an economic return without concern for the right of the child to develop to the full limit of his capacities as a child of God.

Group I. Report No. 2

In this report, the group has applied itself to legal problems of relating religion to public education. It has drawn heavily upon the statement by the Church Federation of Greater Chicago, in its tentative statement of policy on "The Relation of the Churches to the Public Schools and the Place of Religion in Public Education."

The group believes that any dealing with legal limitations must recognize the principle of religious freedom which protects the rights of individual conscience in matters of religion. Also deeply involved is the principle of separation of church and state.

Basically, the American way is to keep the churches as institutions separate from the state. This has come to mean:

"1. There is to be no established church, nor can there be any kind of preferred status or treatment for any church . . .

2. The state must not be controlled by any church or churches as such; nor may the state control or should it give support to the ecclesiastical functions of any church or churches, in whole or in part.

3. Such separation does not preclude cooperation between the churches as free institutions and the government and its agencies in the interest of the common welfare . . .

"In relating these principles to the public schools, two things become clear:

"*First*,—the American way requires public schools as institutions to be kept separate from the churches as institutions. However, the churches and the schools should cooperate in serving the total educational needs of children and youth.

"*Secondly*,—the public schools have a responsibility to make the largest possible provision in the schools for non-sectarian religious teaching and influence . . .

"The schools may teach *about* religion or its values as a fundamental factor in our national life. They may not teach in such a way as to serve the sectarian needs of any ecclesiastical institution individually or collectively."

Group I. Report No. 3.

We believe that the church should give special support to the public schools facing problems in the integration of the races and ethnic groups:

1. By giving her Christian witness tolerantly, sympathetically, yet positively, by implementing in every way possible her divinely revealed concept of the fatherhood of God and the brotherhood of man.

2. By sponsoring through state and local councils of churches, denominational agencies and local congregations, study groups of public school personnel and church leaders, also by encouraging parent-teacher groups, service clubs, labor unions and other community groups to study existing problems with the view toward finding acceptable solutions, and encourage church members to take active part therein as citizens.

3. By counseling with those who have peculiar responsibility for forming public opinion, to wit, editors, radio and TV personnel, legislators and other public officials.

We reaffirm our support of the public school system of America, at the same time taking notice of our right

and obligations to helpfully criticize and seek to improve their calibre.

We also believe it to be an important function of the churches to seek to enlist young people in the teaching profession as a Christian vocation. Also, to support those bond issues and tax assessments which are calculated to provide the proper financial support for the needed improvements in physical properties and salaried support of our school personnel. In these activities, churches should join with local councils which are seeking to support the cause of public education.

Group I. Members of Group

Rufus E. Clement, Chairman	J. Edward Lantz
A. McKay Brabham, Jr., Recorder	Mrs. S. C. Meisberg
James C. Barry	Harner Middleswarth
Alva I. Cox	J. Marvin Rast
Robert H. Kroeschner	Seymour A. Smith
John A. Hardon	A. Leroy Taylor
Virgil Hunt	Lael H. Westberg
	Herman E. Wornom

Federal Aid to Education

(A statement adopted by the General Board of the National Council of the Churches at Evanston, Illinois, May 19, 1954.)

Recognizing that education in the United States is in a critical situation,

Convinced that, in a number of States, the adoption of measures adequate to meet the situation is very improbable,

The General Board of the NCCCUSA, confident that it is expressing the historic and continuing concern of the churches for education,

Favors such federal contributions to education* as shall be applied exclusively to the aid of tax-supported public schools, on condition that the funds be:

1) paid over to agencies of the several States, and administered by them in accordance with their several statutory educational systems;

2) allocated according to a formula that moves toward full educational opportunity in the public elementary and secondary schools, in the various sections of the nation, and, within the States, in both urban and rural districts, and for groups of different racial or national origins;

3) safeguarded against the imposition of federal control in matters of educational policy.

*This policy statement does not deal with the question of auxiliary services, which is different in important aspects from that of direct aid to schools and requires separate consideration.

(Editor's Note: No further statement on auxiliary services has yet been made by this body.)

II. Church Channels for Expression of Our Concern

Questions Referred to Group II.

1. What patterns of responsibility for expression of concern for public schools now exist at local church, state, and national levels in the constituent denominations?

2. At the local church level, is responsibility for keeping church people informed about needs of public schools clearly defined? Is such responsibility best vested in a separate committee, the committee on Christian education, the committee on Christian social action? What is the role of the pastor?

3. What church agencies are best charged with responsibility for keeping church people informed on issues at state levels? (Nearly half the money for public schools is now appropriated by state legislatures, according to national averages.)

4. What portion of denominational responsibility for the welfare of children in the public school is to be carried out through denominational channels, and what through planned cooperation efforts at local church,

state, national levels?

5. Should church bodies make official statements on issues affecting public schools, such as tax levies, bond issues, federal aid for school-house construction?

6. What specific activities can local churches engage in which would assist public schools of the community to do better their job?

7. To what agencies in the constituent denominations should be related the NCCCUSA Department of Religion and Public Education?

8. How shall churches increase in their member-citizens the sense of responsibility for public schools? Have the churches any responsibility for affecting attitudes of persons outside their membership on this issue?

9. Through what channels may public schools secure clergymen for presentation of opportunities in religious vocations in vocational guidance conferences and classes?

10. What should churches do to interpret motives of Christian vocation to their members who happen to be teachers in the public schools?

11. To what extent do, and should,

churches try to recruit young people for careers in public school teaching?

12. Should we support organization of faculty Christian fellowships, Protestant teachers' associations?

13. In some cases, the only schools available are parochial schools in effect leased to the community as public schools with little modification in faculty, curriculum, religious symbols in the classroom. Through what channels should assistance to constituent members in those situations be directed? Have churches a responsibility for assuring educational opportunity on an equal basis for children of all faiths?

14. How shall Protestants relate themselves to educational television stations? How plan program participation on educational television stations under public administration when opportunity is offered? (By rules governing establishment of educational television stations, parochial schools are classed as "educational" institutions, eligible to serve as charter members for control of such stations. Protestants in most cities have no comparable spokesmen.)

Report of Group II

In contemporary American Protestantism there are many well-established channels by means of which congregations individually and in concert with others in the community and denominations acting alone or with others in the state or nation may express their concerns for and interest in public education. The same channels can be useful to teachers and public education authorities in bringing to the churches educational matters and concerns on which their guidance or support is needed.

All churches have a pastor or spiritual leader who is regarded as the spiritual and educational leader of the congregation. Most churches have a board, committee, or commission on Christian education whose responsibilities often include public school relationships. Many congregations have a committee on social action or a group with similar functions, and most have a society of dedicated women whose interests naturally and normally extends to children, their welfare, their schools, and their teachers.

Within our several states there are forty regularly organized state councils of churches constituted officially by the denominations within the area. Many of these

councils are well-staffed and adequately financed. Others are less well provided for. Many of the better councils have well established departments of religious education, departments which in many instances indeed are older than the parent body. The concerns of public education have come to be within the past decade matters of great interest. These state councils, moreover, often have committees on social action, religious liberty, and racial and cultural relations all of which provide a resource of experience and convictions in their several fields.

What is said above about the state council is true also of the over 900 local city or county councils, and serving the nation is the National Council of the Churches of Christ in the United States of America with its Department of Religion and Public Education and other units such as the Department of Religious Liberty, the Department of Racial and Cultural Relations, the General Department of United Church Men and of United Church Women, and others.

Denominations themselves are organized along state or other lines and are staffed and organized in accordance with denominational polity and policy. In many

regions or states in which there is no organized cooperative Protestant effort or only a weak expression, a single denomination or two or more acting together in concert but without a permanent organized structure may be effective in providing an opportunity for the furtherance of the best interests of American education.

Church expressions of concern have been sporadic, usually coming only when the local clergy and church leaders have been irritated by some action of the public school administration. This is partly true because there have been very few local channels for expression of concern, except the local clergy. The minister may be expected to be the primary channel, but he should not be the only channel for the expression of the concerns; in fact, the minister should try to develop representative church and community committees as channels to study the basic problems involved.

All of us need to remember, church leaders and public school leaders alike, that although the public school is the most important formal educational agency in the community, there are other agencies which have rights and responsibilities for the total education of the child.

In working out mutual relationships, both church and public school authorities need to seek the welfare of the child rather than institutional advantages. Among the community agencies all these needs ought to be provided for, but at the same time the child should not be subjected to undue emotional and physical strains.

Church people might well realize the almost impossible demands upon the public education system, and it may be in many American communities there is a need to start rethinking these demands we are making on the schools. The church, the family, and the community agencies might well cooperate with the educational authorities in reviewing the school curriculum and program. The purpose of this review would be to consider what should be kept in the curriculum of the public schools, with a view toward evaluating those services which the school should offer and those services which the church or the home or the community or any combination of the three, should offer.

The minister and educator should move in the direction of creating sympathetic understanding and rapprochement in carrying out their respective tasks, roles, and responsibilities. The minister should utilize every opportunity for conference, exploration, and negotiation of problems involving religion and public education.

One area of concern which needs to be dealt with by the church is the area of vocational guidance. This is an aspect of the welfare of children which can be dealt with cooperatively by church and school. There should be an attempt to assist the vocational guidance officers of the public schools by making available to them materials, cooperatively produced by the churches. This material will interpret, not only church vocations, but also general Protestant doctrine of Christian vocation. This point of view can also be brought to the attention of the vocational guidance officers through articles in their own professional journals and through personal conferences between ministers and counselors.

We recommend that steps be taken by the proper unit of the National Council of the Church of Christ in the U.S.A. to prepare vocational guidance material which can be made available to counselors as resource material

Moral and Spiritual Values

The Educational Policies Commission, sponsored jointly by the National Education Association and the American Association of School Administrators, "believes that moral and spiritual values can be actively promoted in the public schools by:

1. Defining as goals the accepted moral and spiritual values in our society;
2. Encouraging and helping the individual teacher;
3. Giving attention to moral and spiritual values in teacher education;
4. Teaching these moral and spiritual values at every opportunity;
5. Utilizing all of the schools' resources;
6. Devoting sufficient time and staff to wholesome personal relationships;
7. Assuming an attitude of friendly sympathy toward the religious beliefs and practices of students;
8. Promoting religious tolerance actively;
9. Teaching about religion as an important fact in our culture.

"This program is not offered as the complete and perfect answer to the problem of moral and spiritual values, nor as the only one. But it does, we trust, offer a practicable way of dealing in the public schools with a controversial and highly important matter."—"Moral and Spiritual Values in the Public Schools." Educational Policies Commission, 1201 16th St., N. W., Washington, D. C., 1951. Page 80.

in helping young people choose careers. We recommend further that a conference be called by the National Council of Churches for the purpose of sharing with vocational guidance personnel in the public schools the church's concern in this area.

Churches can make a major contribution to the strengthening of public schools by helping recruit teachers for those schools. Among the many ways in which this can be accomplished are: more adequate observance of American Education Week by the churches and more effective recognition of the public-school teacher so as to give status to his role in the community.

The churches also have a responsibility for helping teachers in service grow in their own understanding of their Christian vocation. This can be done in various ways—through the local church, through the denominations, and through interdenominational agencies.

The need in this whole area is urgent. As the church reaffirms its belief in public education and responds to the imperative need for cooperation between the church and the public school, a cooperative relationship can develop which will strengthen the school, the church, and American democracy.

Members of Group II

Franklin I. Sheeder, Chairman	Walter E. Gleason
S. Allan Watson, Recorder	Harold Kilpatrick
Theodore C. Braun	Gerald E. Knoff
Mildred S. Fenner	Thomas J. Van Loon
James M. Flanagan	Mrs. A. G. Ritchie

III. The Bible in Public Schools

Questions Referred to Group III

1. What effects do we observe from Bible reading and studies now practiced in some public schools? How do attitudes of the teacher affect the learnings of pupils? Should we sponsor further studies of such programs?

2. Is there a difference in use of the Bible in the public schools in (a) worship, (b) instruction, (c) as history, (d) as literature, which should control practices? If we support use of the Bible in the public schools, how and under what conditions should it be used?

3. Should schools sponsor extra-curricular activities involving use of the Bible, such as "Bible-reading Clubs," denominational groups, interdenominational groups using the Bible?

4. Where the Bible is now lawfully used in the public schools, do we have a responsibility to assist public schools to avoid sectarian instruction through cooperative production of

suggestions for study, cooperative production of Bible translations?

5. Where local laws or interpretation of laws now do not permit use of the Bible in the public schools, do our church agencies have any responsibility for asking compliance with and enforcement of the laws as interpreted locally?

6. What information of the Bible and its history do we regard as a necessary part of the general education of the individual in our culture? What is the responsibility, if any, of the public school for transmitting the biblical portion of our cultural heritage to succeeding generations?

7. In public schools using the Bible, do public schools have a responsibility for acquainting pupils with the fact that there are many versions of the Bible? With some of the facts of the history of the Bible?

8. Should (a) the Ten Commandments, (b) the Twenty-third Psalm, (c) the Beatitudes be taught in the public schools?

9. If public schools limited their use of the Bible to the Old Testament, would this assure non-sectarian use of the Bible? Would such a practice fulfill the responsibility of the public school for acquainting youth with this portion of their cultural heritage?

10. Should public school teachers assist in distributing Bibles?

11. Is there danger of religious rote learning in public schools which may be the enemy of true religion?

12. Should we recommend more study in public schools of the sacred writings of the major world faiths? If so, under what conditions?

13. Do we think legislation governing use of the Bible in the public schools is needed? If so, should it be sought at local, state, or national levels?

14. What training for teachers would we desire for persons giving instruction in the Bible in the public schools?

Report of Group III

(1) The committee considered as the first item on its agenda the question, "Is there a difference in use of the Bible in the public schools in (a) worship, (b) instruction, (c) as history, (d) as literature, which should control practices? If we support the use of the Bible in the public schools, how and under what conditions should it be used?"

The committee spent some time defining what would be meant by the word "worship," coming to the consensus that if the use of the Bible was motivated by a desire to lead children to recognize and adore God as they used it, worship would be involved. Questions were raised about the value or lack of value in providing Bible reading in public schools without adequate guidance for interpretation. A number of members of the committee felt that the Bible should definitely be used in the public schools as literature, as some states do.

Other members of the committee expressed the feeling that one needs to separate a formal use of the Bible from an informal use of it in public school systems. In other words, they felt that the Bible should be allowed to be set on a plane similar to that occupied by other reference books used in school systems.

Recommendation No. 1: After considering the question at considerable length, the committee agreed on the following statement which might be recommended as policy: "When the Bible is used in public schools, its most effective use is when it has bearing on a course of study."

(2) The group next considered the question, "What information of the Bible and its history do we regard as a necessary part of the general education of the individual in our culture?"

Individual members of the committee felt that persons should know the makeup of the Bible and its general literary content, and be able to recognize biblical poetry, biblical history, biblical legislation, and so on. Other persons felt that individuals should know the ideas of the Bible such as brotherhood, love, mercy, and so on. Still other members of the committee expressed a feeling that educated persons should know how the Bible was translated and came down to persons in the present day. Some members of the committee expressed a feeling that the Ten Commandments, the Sermon on the Mount, and the Beatitudes constituted a core of biblical content that all educated persons should have in their frame of reference. The feeling was expressed by

some members of the committee that educated persons in America should know the place the Bible had in the founding of the American republic, and in the American Revolution.

Recommendation No. 2: After considering the question at some length, the committee decided to draw a picture of an educated person, and to identify the things about the Bible this educated person should know, without reference to how that knowledge is obtained. They felt that (1) the adult *educated person* should know the role of the Bible in Judaism, Christianity, and Islam. They felt (2) that the educated person should know the content of the Bible including its concept of God, its major personalities, its history and chronology, its ideals and teachings, and its literary composition. They felt (3) that the educated person should know something of the influence of the Bible in American history, on culture, on the American concept of liberty, freedom and justice, and on current moral standards.

(3.) The committee next considered the Question, "What is the responsibility, if any, of the public schools for transmitting the biblical portion of our cultural heritage to succeeding generations?"

Recommendation No. 3: The committee has thus far formulated the following statements with reference to this question:

1. In the treatment of history, the public school should help young people to appreciate the relation of the Bible to the development of the Judaic and Christian cultures.

2. In tracing the distinctive qualities of the American citizen, the public school should point out that the founding fathers and succeeding generations recognized the Supreme Being and looked to him as the author of liberty and justice.

3. That in teaching social living, the public school should make reference to the Judaic and Christian principles of conduct that have been a vital factor in shaping American law and standards of behavior.

4. That in teaching the arts, the public school should recognize the influence of the Bible in art, music, sculpture, etc.

5. That in teaching literature the literary aspects of the Bible should be treated on a similar basis with other great literary masterworks.

6. That in teaching the great universally-accepted ethical ideas and principles of societies, the public school should use the Bible as a source book on the same level as other sources.

7. That in teaching biography, the public school should make use of the biographies of biblical personalities as well as those of other individuals.

8. That in teaching English, the public schools should make use of the Bible and show the influence it has had on the development of the language.

(4.) Consideration of the Question, "Should (a) the Ten Commandments, (b) the Twenty-third Psalm, (c) the Beatitudes be taught in the public schools?" by the committee brought out the feeling that teaching in this sense should not mean memorization or sectarian interpretation, that these passages should not be lifted up out of context and taught as a memory course.

Recommendation No. 4: These parts of the Bible should be handled with reference to the procedures outlined above concerning the responsibilities of the public schools in transmitting the biblical portion of our cultural heritage.

(5.) Consideration of Question, "What training for teachers would we desire for persons giving instruction in the Bible in the public schools?", brought the following recommendation:

Recommendation No. 5: Teacher training institutions should require of their graduates such competence as will enable them to use the Bible on a par with other literature and sources of reference.

(6a.) Consideration of Question, "If public schools limited their use of the Bible to the Old Testament, would this assure non-sectarian use of the Bible? Would such a practice fulfill the responsibility of the public school for acquainting youth with this portion of our cultural heritage?"

Answer: No to both questions.

(6b.) Consideration of Question, "Is there a danger of religious rote learning in public schools which may be the enemy of true religion?"

Answer: Some thought yes; others thought no.

Recommendation No. 6: Religious rote learning has no place in the public schools whether in the curriculum or as discipline or punishment.

(7.) Consideration of the question, "Do we think legislation governing use of the Bible in public schools is needed? If so, should it be sought at local, state, or national levels?", brought the following recommendation:

Recommendation No. 7: Legislation is not generally necessary, but in states where laws now prohibit any use of the Bible in the public schools, permissive legislation should be sought allowing use of the Bible when it has bearing on courses of public school study.

Members of Group III

Frank W. Klos, <i>Chairman</i>	Coriolan Isacu
Sherman R. Hanson, <i>Recorder</i>	Ferdinand Isserman
Mrs. Rollin Brown	Arnold C. Mueller
Mrs. Viola Braun	Edwin W. Parsons
Raymon Burroughs	A. H. Rulkoetter
I. E. Hodne	Thomas H. West
T. E. Huntley	Wynand Wichers

IV. Practices of Worship in the Public Schools

Questions Referred to Group IV.

1. What is the educational value of formal religious exercises? Do they tend to create the impression that religion is basically a matter of certain exercises to be done or of observances to be accepted? Do such formal practices tend to create a concept of religion as being only a segment of culture rather than a basis for interpretation of all value, thus underlying all culture and knowledge?

2. Is religious exercise or witness religiously significant unless it is voluntary?

3. Should there be public prayer in public schools? If so, under what conditions?

4. Would we support silent prayer in public schools? Listening for guidance, and sharing of experience out of silent prayer?

5. Should memorized prayer be taught in public schools?

6. Should the prayer which Jesus taught his disciples be used or taught in the public schools?

7. Should public school pupils be given assignments which will take them into places in which prayer will be offered?

8. Should prayers offered before mixed faith groups in public schools by Christians be concluded with Christian forms such as "—in the name of Jesus Christ" or should the effort be to find common ground? Is it better for the representative from each faith to follow his own tradition, or to seek a common pattern which all will be expected to use?

9. Should grace be said at meals in public school lunchrooms? Should forms of prayer for grace at meals for Jews, Catholics, and Protestants, be distributed at the tables of public school lunchrooms?

10. Would we favor appointment of chaplains for public schools?

11. Are there non-sectarian hymns for use in worship?

12. In communities with the tradition of having visiting clergymen conduct worship, what principles should guide selection of such speakers, and their presentations?

13. Should opportunity for daily worship be given on time released from the public school schedule? If so, how are minority interests to be protected?

14. Should public school teachers make announcements of religious meetings, assist in distributing evangelistic leaflets, taking a church census?

15. Under what conditions can public schools appropriately plan in cooperation with churches religious emphasis periods?

16. To what extent are observances of holidays being used in public schools for sectarian purposes? Need observance of religious holidays in public schools be sectarian?

Report of Group IV.

The practices of worship, or, as synonymously used, religious exercises, in the public school present difficult but not unsurmountable problems. They are, however problems which require careful definition as to form and content. These practices have a limited but important place in the curriculum. It should be emphasized that on the home and the church and the synagogue rests the main responsibility for developing and nurturing religious life of children and youth.

The schools do have, however, two functions in relation to such religious practices. One is the educational function, in which the school may teach about the significance of religious practices in the life of people of all faiths. The other is a religious expression indigenous to the life of the school itself.

Any pronouncements by the group are circumscribed by two accepted assumptions, viz.:

1. All religious exercises in the public school shall be non-sectarian.

(Lest the term *non-sectarian* carry the connotation of a skeletal structure devoid of life, richness and beauty, the group tended to use the term "omni-sectarian" or "multi-sectarian," as representing an ideal or goal in which the richness, beauty, and truth of all traditions can inhere.)

2. Participation in religious exercises in the public

schools must be only with the consent of the parents of the pupils involved.

Religious practices in the public schools, if developed according to the high standards outlined above, can provide a setting which will stir the pupils' interest in ultimate reality and orient Godward his interpretation of life, and will encourage and nurture a spirit sympathetic to religious experience and instruction.

Such directing of interests and interpretation will help to preclude undesirable secularism. The elaboration of such information, and the spelling out of the details of such orientation toward God, belong, and always have belonged, to the home, church and synagogue. The efforts of the schools to impart religious information, and to orient the pupils' interests Godward, will be futile and without substance unless the home, church, and synagogue originate and at all times assume the primary responsibility for wooing and winning the pupils' "commitment" to religion as a way of life.

Prayer as an overt act of acknowledging the Deity, like other religious exercises, has a limited but important place in the school. It helps orient the pupil's interests and aspirations away from the secular and toward the religious interpretation of life and living.

Anent this practice, the schools should recognize God through the practice of meditation and prayer, and pro-

vide for memorization of prayers where daily prayer is permitted or required. Such prayers should be spoken, if possible, but if necessary in order to respect fully the religious views of the student body as a whole, there may be moments of silence in which the student of each faith group personally follows the rituals of his church, the wishes of his parents, or the instruction of his own religious leaders.

Lifted from its historic context, and used alongside analogous prayers of other faiths which embrace the omni- or multi-sectarian richness, beauty, and truth of many traditions, the prayer Jesus taught his disciples could frequently become a universal prayer without losing its traditional significance to Christians. A religious practice need not remain forever sectarian because of its origin; the ardent conviction and high courage such a practice arouses in the hearts of men who seek God may make it omni-sectarian.

From here on the group submits categorical answers to some of the remaining questions listed on the agenda.

In reply to question 8, "Should prayers offered before mixed groups in public schools carry the traditional endings such as 'in the name of Jesus Christ'?" we would say each should offer prayer according to his own tradition and convictions, remembering that he is ministering to a heterogenous group.

Saying grace at meals in public school lunchrooms is not practicable. We would recommend that printed prayers for grace in the tradition of Jews, Roman Catholics, and Protestants be distributed at tables of public school lunchrooms.

It is the committee's conviction that chaplains are not needed for public schools. Pupils are living with their own families and under the direction of their own pastors.

There *are* non-sectarian hymns. We believe, however, that there is need for research in this field, and for the useful selection of non-sectarian hymns for use in the public schools.

Relative to question 13, "Should the opportunity for daily worship be given on time released from the public school schedule?" we would say that the word "daily" makes the answer to this question "no."

To the three specific issues of question 14, we would say that teachers should *not* (1) Make announcements of religious meetings; or (2) Assist in distributing evangelistic leaflets. As to (3) taking a church census, this item did not come within the meaning of this committee's assignment—practices of worship.

Relative to "religious emphasis periods," the committee believes that this type of activity is more appropriate in institutions of higher learning where pupils are away from home. In community-centered schools, on the elementary or high school levels, the committee believes that in general, "religious emphasis" should be indigenous to the daily ongoing life of the school, rather than be made a matter of special emphasis. This applies especially to prayer or worship in the schools.

If such religious emphases are developed in local com-

March, 1956

Solutions Can Be Found

"Our conviction that the tax-supported schools, colleges, and universities cannot completely avoid religion is abundantly substantiated by actual practice and by the judgments of a preponderant majority of those who have cooperated in making this study. Even those who are most opposed to any deliberate attention to religion in public education admit that it cannot be ignored completely in history, literature, art, and music. . . .

"We believe it is undesirable, if not impossible, to develop a policy and practice for all aspects of the relation of religion to public education with a view to their application in all communities. . . .

". . . . to assume that a solution cannot be achieved is to evidence a lack of faith in the resourcefulness of the American people. . . .

"We believe we have found the most promising approach to the further study of this problem, namely, factual study of religion when and where intrinsic to general education. . . ."

"The Functions of the Public Schools in Dealing with Religion," A Report on the Exploratory Study Made by the Committee on Religion and Education. American Council on Education, 1785 Massachusetts Ave., N. W., Washington, D. C. 1953. Pages 82-83.

munities, they should be under the auspices of the churches rather than of the schools. Furthermore, the churches in a local community have an obligation to achieve a wide and acceptable coordination of their efforts as a condition of the schools' cooperation. Unless such coordination can be achieved, the schools have the right to avoid such cooperation.

Members of Group IV.

Bernard J. Mulder, <i>Chairman</i>	Lawrence N. Field
Archer Burnham, <i>Recorder</i>	John W. Harms
Earl F. Adams	T. A. Jaeger, Jr.
Mrs. Jessie B. Carlson	R. Harland Shaw

Comments on the Report from the Floor

A. "I have studied printed prayers used in dining rooms, etc., and have yet to find a Jewish, Roman Catholic, or Protestant prayer which could not be used by persons of any of these beliefs. In the interest of solidarity, why not have a Christian prayer and a Jewish prayer?" . . .

B. "Ministers on committee do find differences . . ."

C. "I agree in principle with the earlier speaker, but fact remains that there is increasing heterogeneity in America, and we are trying to agree on a national policy. Therefore, it seems to us that we should agree on these differences, and provide for these differences, so that each individual can participate without any violation to his conscience or his clergyman's conscience, to whom he looks for spiritual guidance."

V. Treatment of Religious Viewpoints Within the Curriculum

Questions Referred to Group V.

1. In connection with what subjects, and at what grade levels, do questions relating to religion come up naturally? What questions do children bring their parents and pastors after studies in the public schools?

2. Can public schools handle religion as it comes up naturally in the usual school subjects (e.g., references to deity in the Declaration of Independence) without being sectarian in such teaching? Is the public school to (a) avoid such treatment? (b) deal only with such questions as may arise? (c) be responsible for pointing out the relevance of religious ideas to these facts under study?

3. To what extent has the public school responsibility for passing on the religious portion of our cultural heritage? Of relating current institutions and practices to religious viewpoints historically and presently?

4. What are the moral and spiritual values which the public school can inculcate in the presentday generation, and how can they best do that? If the public school teaches anything for commitment—e.g., honesty, or

love of country—does such teaching without reference to religion minimize religion thereby?

5. Can values be taught without reference to the role of religious points of view in their formation and sanction? Is study of human reasons for morals and ethics "sectarian instruction," if reference is not also made to sanctions held by theists?

6. To what extent will objective teaching about religion in the public school be effective in the spiritual motivation of children?

7. Is it possible that a program of moral and spiritual values in the public schools could be so adequate that it would release the churches from responsibility for religious education?

8. Shall information of church viewpoints on the United Nations and UNESCO, be noted in instruction in public schools?

9. Should an objection based on religious belief be sufficient to bar from the public school curriculum any item to which objection by any person is made?

10. Does the principle of separation of church and state inhibit evaluation

of public school curricula and textbooks by church groups?

11. What information regarding religious beliefs and institutions is learned, and should be learned, in courses in the public schools?

12. Is it possible to have "secular" schools—schools free from clerical or churchly control—and not teach "secularism"—a philosophy of materialism—in the public schools?

13. How shall religious viewpoints be related to public school personal and vocational counseling? Can churches and public schools make joint plans for more effective personal and vocational guidance counseling?

14. How shall religious viewpoints be related to public school instruction regarding family life and preparation for marriage, which may include discussion of matters such as divorce, sex education, marriage ceremonies?

15. Shall we further efforts to define "a common core" of moral and spiritual values available for consideration by public school authorities?

16. Is training in the religious heritage and faith of central concern of education? Can such training be given separately from instruction in other subjects?

Report of Group V.

It was the general consensus of group members that the term curriculum as it concerns the topic for this group shall be accepted in its broadest definition—all the experiences affecting the child for which the school is responsible, rather than merely as a course of study.

It was further agreed that the discussion shall place greatest emphasis on the elementary and secondary aspects of public education, although any implications in the area of higher education, and specifically teacher training, shall be considered.

Considerable time was spent in discussing what is meant by "teaching about religion." Although very little consensus was reached, there was general agreement that the public school's responsibility as it deals with religion is not concerned with sectarian commitment.

We note the following considerations:

1. There can be religious emphasis within the course of study, as, for example, within the treatment of the historical development of America. The schools should

deal with religion intrinsic to the course of study as it is related to the course content.

2. Religion is best integrated with other subjects, not handled as a separate subject.

3. The teacher's attitude and awareness of community sensitivity, and the teacher's personality, may determine approach and treatment of religion within the curriculum.

4. It is necessary to recognize the pluralistic religious atmosphere in many communities and the religious pluralism of the American society.

5. Greater teacher preparation and education directed toward further competence in the area of religion is necessary. The purpose of this is to sensitize teachers to the various religious backgrounds within the school and community, that they may better handle the religious emphases within the curriculum. The program of teacher education in this area as developed at Saint Louis and Washington Universities is cited as an example of this.

Attention is invited also to the Teacher Education and Religion Project, of the American Association of Colleges for Teacher Education.

Small groups further considered three areas:

1. Can the public schools handle religion as it comes up naturally in the usual school subjects?
2. What is the relationship of moral and spiritual values to religion in the school?
3. Should the school teach the existence of God as a fact?

Following are the statements regarding these areas from the three groups; we had no opportunity to review these as a whole:

Teachers are meeting, to the best of their abilities, questions concerning religion as they arise in day-to-day teaching.

Teachers should, to the best of their abilities, handle questions and problems involving religion brought by pupils.

The abilities of teachers should be improved in these areas as in all other areas of competence which are called for in teaching.

School systems should establish policy within which teachers can and should deal with questions of religion as they arise in all of the impacts of the schools upon children.

School systems should make possible, and the teachers should maintain, a climate favorable to religion, but with fairness and respect for different religious beliefs and practices.

Schools and teachers should seek new and additional means of showing the significance of religion in human life, but always with the understanding that such teaching should not be intended to lead children to a religious commitment. Religious commitment is important, but it is the function of the home and the church to secure it.

Parents and teacher cooperation and understanding are necessary to the successful achievement of these goals.

We draw attention to the fact that moral and spiritual climate is created and sustained by the relationship, acts, and behavior of persons.

In regard to questions 4 and 5, the following comments were made: (a) Schools should afford opportunity to explore sources and sanctions of moral and spiritual values, including religions. (b) If moral and spiritual values are developed without reference to religion, religion is thereby minimized.

Section C of Group V considered Question 17: "Do the schools teach the existence of God as a fact? Should they? How can this be done without violating conscience?" There was general agreement that:

1. There may be difficulties in public schools "teaching" the existence of God as a fact.
2. The public school must not by implication or avoidance teach the non-existence of God.
3. The public school must recognize that most American people believe in the existence of God, and, it must treat the influence of this belief in history and in contemporary society.
4. The school should help the student appreciate all the religious traditions—his own and those of others.

Questions for further study are:

1. How far can we assume consensus as to the *meaning* of "the existence of God?"

2. How far have we a right to assert the importance of religious faith as the basis of our values? What of the non-religious person? Does teaching that the basis of values is in religion make him seem less an "American?"

3. Is the "religion of the Founding Fathers" necessarily a sufficient guide for us today?

We ask the committee of this conference responsible for pulling together the work of various study groups to attempt to bring about in the General Board of the National Council of Churches a consideration of the plight of public education with reference to financial support, to ask the General Board to be responsible for the development and projection of a program of study and/or action designed to alert Protestants in local communities to this problem of financial support, and to enlist their leadership and that of other interested groups in securing more adequate financial support of their public schools.

Members of Group V.

Harold A. Pflug, <i>Chairman</i>	Virginia Mason
Mrs. Shirley McL. Walsh, <i>Recorder</i>	G. Mastrantonis
Alvord M. Beardslee	Theron B. Maxson
Charles O. Churchill	Arthur L. Miller
Arthur Gilbert	Wilbur F. Murra
R. J. Henle	Robert Peel
Philip Jacobson	Charles H. Philpott
Clarence D. Jayne	George H. Reavis
Huber F. Klemme	Gerald Read
Hughbert H. Landram	Louis Schulz
Carroll H. Lemon	Sister Walter Marie
Harry J. Lord	A. L. Sebaly
Sister Marguerite Ann	Clara B. Spencer
Florence Martin	Edward D. Staples
	Robert W. Tully

Comments on the Report from the Floor

A. "... To the sentence which reads, "We draw attention to the fact that moral and spiritual climate is created and sustained by the relationships, acts, and behavior of persons," I suggest we add—"and in the present context most particularly that of teachers and school administrators, including their church membership and attendance..."

B. Commenting upon answer given to the question, "Should the school teach the existence of God as a fact?"... one speaker agreed that the existence of God as a fact is not to be taught as a scientific fact. "However, I wish the group had come a little closer to the real problem. The United States government could not be expected to teach the existence of God as a fact, but the United States government does assume the existence of God as a fact. It assumes it in its courts, its coins, its educational legislation, its provision of chaplains, its governmental ritual, and in a score of other ways. The important question here, it seems to me, is whether the school can assume the objective existence of God.

"It seems to me it can, and can go as far as the government which it seems to serve and for which it seems to exist.

"Sometimes the schools seem to me to be overly cautious at this point. Of course we must respect the right of children of agnostic and atheistic parents. In government the civil rights of persons are respected, but the government acts on a belief in God, although it does not teach the existence of God.

"So, it seems to me, the school can assume this underlying commitment. It is not just six of one, and a half dozen of the other, that we assume, or don't assume, the existence of God.

"It seems to me that a re-phrasing of the question and the answer will lead us a little closer to the basic problem. This just misses the mark."

(Continued on page 44)

Religion and Public Education in the States

by Don Conway

EDUCATION is one of "the powers not delegated to the United States by the Constitution, nor prohibited by it to the states," and so is usually considered as "reserved to the states respectively, or to the people." A study of state laws is therefore a necessary part of a study of problems of religion and public education.

Most states give large responsibility to local school districts in control of school matters, often including determination of curriculum. All states must operate under rulings of the Supreme Court of the United States,

some of which affect management of schools.

Limitations of the report which follows should therefore be realized; this report is limited to the state level. It includes constitutional and statutory provisions affecting ways in which public schools deal with religion. It includes opinions of state attorneys-general, judicial decisions, and decisions of state boards of education so far as these have been included in the educational codes of the states, as found in the library of the Law School of the University of

Chicago.

The reader should be warned also that condensation into summary form tends to obscure what may be a critical difference in a particular case. The summary form (See page 36) has the advantage of throwing into sharp relief the differences of opinion and practice. It may give focus to discussions of how public schools shall deal with matters religious.

The summary statement is compiled from the legal references cited state by state below.

State Regulations Concerning Religion and Public Education

Alabama

Forbids aid to sectarian schools—Const., Art. 14, Sect. 263.

Requires daily readings from Bible—Code of Ala., Title 52, Sects. 542-544.

Permits teaching Bible as an elective high school course—Attorney General Opinion, Vol. 17, p. 68.

Arizona

Forbids aid to sectarian schools—Const., Art. 9, Sect. 10.

Forbids sectarian influence in public schools—Const., Art. 11, Sect. 7; Code of Ariz., Ch. 54, Sect. 54-1006.

Forbids reading from the Bible—Code of Ariz., Ch. 54, Sect. 54-1006.

Forbids religious exercises in public schools—Code of Ariz., Ch. 54, Sect. 54-1006.

Forbids religious test as qualification of admission to schools—Const., Art. 11, Sect. 7.

Requires teaching of American ideals—Code of Ariz., Ch. 54, Sect. 54-803.

Arkansas

Forbids teaching of theory of evolution—Ark. Stats., Title 80, Sect. 80-1627.

Requires daily readings from Bible—Ark. Stats., Title 80, Sect. 80-1606.

Requires teaching of morals—Ark. Stats., Title 80, Sect. 80-1629.

California

Forbids aid to sectarian schools—Const., Art. 4, Sect. 30; Const., Art. 9, Sect. 8.

Forbids sectarian influence in public schools—Const., Art. 9, Sects. 8 and 9.

Mr. Conway is a student in the Department of Education, University of Chicago, Chicago, Illinois.

Forbids reflection on citizens because of race, color, or creed—Ed. Code, Div. 4, Ch. 2, Art. 2, Sects. 8271 and 8272.

Forbids reading from the Bible—Attorney General Opinion, Vol. 25, p. 316.

Encourages moral improvement—Const., Art. 11, Sect. 1. Requires teaching of manners and morals—Ed. Code, Div. 4, Ch. 3, Art. 1, Sect. 8253; Ed. Code, Div. 5, Ch. 2, Art. 1, Sect. 10312; Ed. Code, Div. 7, Ch. 9, Art. 2, Sect. 13230.

Requires teaching of American ideals—Ed. Code, Div. 7, Ch. 9, Art. 2, Sect. 13230.

Permits released time—Ed. Code, Div. 4, Ch. 2, Art. 2, Sect. 8286.

Permits exclusion of sectarian books from public school libraries—Ed. Code, Div. 9, Ch. 7, Art. 2, Sect. 19072.

Permits excusing pupils from hygiene for religious reasons—Ed. Code, Div. 5, Ch. 2, Art. 1, Sect. 10312.

Teacher not a public officer—105 Cal App 699; 108 Cal App 39.

Colorado

Forbids aid to sectarian schools—Const., Art. 9, Sect. 7.

Forbids sectarian influence in public schools—Const., Art. 9, Sect. 8.

Forbids religious test as a qualification of admission to schools—Const., Art. 9, Sect. 8.

Forbids inquiry into religion of teacher—Colo. Stats., Ch. 123, Sect. 123-17-12.

Forbids use of school buildings for religious meetings—Attorney General Opinion, No. 1624-49.

Permits daily reading from Bible—81 Colo 276.

Permits excusing pupils from Bible reading—81 Colo 276.

Permits parochial school pupils to ride regular school bus

—Attorney General Opinion No. 1656-49.

Connecticut

Permits use of school buildings for religious meetings; but also permits injunction to prohibit said use—25 Conn 223 and 27 Conn 498.

Bible reading optional—no mention.

Delaware

Forbids aid to sectarian schools—Const., Art. 10, Sect. 3. Forbids sectarian influence in public schools—Del. Code, Title 14, Sect. 1401.

Forbids public transportation to private and parochial schools—36 Del 181.

Requires at least 5 verses read from Bible daily—Del. Code, Title 14, Sect. 4102.

Permits repeating of Lord's Prayer—Del. Code, Title 14, Sect. 4101.

Permits use of school buildings for religious meetings—Del. Code, Title 14, Sect. 714.

Florida

Forbids aid to sectarian schools—Const., Art. 12, Sect. 13.

Forbids teaching of theory of evolution—House concurrent Resolution No. 7, House Journal 1923, pp. 2200 and 2201.

Requires daily readings from Bible—Fla. Stats., Title 15, Sect. 231.09.

Requires teaching of morals—Fla. Stats., Title 15, Sect. 231.09.

Requires teaching U. S. Constitution—Fla. Stats., Title 15, Sect. 231.09.

Permits excusing pupils from hygiene for religious reasons—Fla. Stats., Title 15, Sect. 231.09.

Permits teaching Bible as an elective high school course—Attorney General Opinion Vol. 1948, p. 318.

Georgia

Forbids aid to sectarian schools—Const., Art. 1, Sect. 14.

Forbids sectarian influence in textbooks—Ga. Code, Title 32, Sect. 32-1021.

Requires at least 1 chapter read from Bible daily—Ga. Code, Title 32, Sect. 32-705.

Permits excusing pupils from Bible reading—Ga. Code, Title 21, Sect. 32-705.

Idaho

Forbids aid to sectarian schools—Const., Art. 9, Sect. 5.

Forbids sectarian influence in public schools—Const., Art. 9, Sect. 6; Id. Code, Title 33, Sect. 33-2704.

Forbids religious test as a qualification of admission to schools—Const., Art. 9, Sect. 6.

Requires teaching of morals—Id. Code, Title 33, Sect. 33-1203.

Requires from 12 to 20 verses read from Bible daily—Id. Code, Title 33, Sects. 33-2705, 33-2706, and 33-2707.

Illinois

Forbids aid to sectarian schools—Const., Art. 8, Sect. 3; Ill. Stats., Ch. 122, Sect. 122-15-14.

Forbids reading from the Bible—245 Ill 334.

Requires teaching of morals—Ill. Stats., Ch. 122, Sect. 122-27-11.

Permits use of school buildings for religious meetings—93 Ill 61.

March, 1956

Permits released time, if religious instruction is held apart from school property—394 Ill 228.

Indiana

Forbids aid to sectarian schools—Const., Art. 1, Sect. 6.

Forbids sectarian influence in textbooks—Ind. Stats., Title 28, Sect. 28-601.

Encourages moral improvement—Const., Art. 8, Sect. 1. Requires teaching of morals—Ind. Stats., Title 28, Sect. 28-3428.

Requires teaching U. S. Constitution and American ideals—Ind. Stats., Title 28, Sect. 28-3428.

Permits daily reading from Bible—Ind. Stats., Title 28, Sect. 28-5101.

Permits use of school buildings for religious meetings—Ind. Stats., Title 28, Sect. 28-3307.

Permits released time—Ind. Stats., Title 28, Sect. 28-505a.

Teacher not a public officer—205 Ind 546.

Iowa

Permits daily reading from Bible—Iowa Stats., Title 12, Sect. 280.9; 64 Iowa 367.

Permits excusing pupils from Bible reading—Iowa Stats., Title 12, Sect. 280.9.

Permits released time—Attorney General Opinion, Aug. 18, 1953.

Kansas

Forbids aid to sectarian schools—Const., Art. 6, Sect. 8.

Forbids sectarian influence in public schools—Kan. Stats., Ch. 72, Sects. 72-1722 and 72-1819.

Permits daily reading from Bible—Kan. Stats., Ch. 72, Sects. 72-1722 and 72-1819.

Permits parochial school pupils to ride regular school bus—Kan. Stats., Ch. 72, Sect. 72-619.

Permits excusing pupils from flag salute—155 Kan. 588.

Kentucky

Forbids aid to sectarian schools—Const., Sect. 189.

Forbids sectarian influence in public schools—Ky. Stats., Title 13, Sect. 158-190.

Requires daily reading from Bible—Ky. Stats., Title 13, Sect. 158-170.

Permits excusing pupils from Bible reading—Ky Stats., Title 13, Sect. 158-170.

Permits released time—Ky. Stats., Title 13, Sects. 158-210 through 158-260.

Teacher not a public officer—306 Ky 110.

Louisiana

Forbids aid to sectarian schools—Const., Art. 12, Sect. 13.

Forbids daily reading from Bible—136 La 1034.

Requires teaching of citizenship—Const., Art. 12, Sect. 3.

Maine

Forbids use of school buildings for religious meetings—Attorney General Opinion, Dec., 1942.

Requires daily reading from Bible—Me. Stats., Ch. 41, Sect. 145.

Requires daily reading from Bible—Me. Stats., Ch. 41, 146.

Permits released time—Me. Stats., Ch. 41, Sects. 147 thru 152.

Maryland

Forbids sectarian influence in textbooks—Md. Stats., Art.

SUMMARY STATEMENT OF LEGAL REFERENCES RELA

Legal References	Alabama	Arizona	Arkansas	California	Colorado	Connecticut	Delaware	Florida	Georgia	Idaho	Illinois	Indiana	Iowa	Kansas	Kentucky	Louisiana	Maine	Maryland	Massachusetts	Michigan	Minnesota
1. States in which laws prohibit public aid to sectarian institutions.	C	C		C	C		C	C	C	C	C	C		C	C	C			C	S	C
2. States in which laws prohibit sectarian influence in public schools.		C		C	C		E		C					S	S						
3. States in which daily readings from the Bible are required by law.	E		S				E	S	E	E					S		S		S		
4. States in which daily readings from the Bible are specifically permitted by statute or judicial decision.					J							S	S	S						J	J
5. States in which daily readings from the Bible are optional with the local authority, since no legal reference to this question exists.					2													2			
6. States in which daily readings from the Bible are prohibited by state law, judicial decision, or Attorney-General opinion.		E		A						J						J					
7. States in which statute or judicial opinion permit pupils to be excused from religious exercises.					J				E				S		S				S		
8. States in which an elective high school course of Bible study is permitted by Attorney-General opinion.	A							A													3
9. States in which constitutional articles specifically encourage moral improvement.				C								C									
10. States in which instruction in morals is required by law.			S	E				S		E	S	S					S		C		S
11. States in which statutes require that teachers are to be of good moral character.																			S		
12. States in which the displaying of the Ten Commandments is required by law.																					4
13. States in which instruction in American ideals is required by law.		E		E				S				S				S			S		
14. States in which sectarian influence in textbooks is prohibited by law.									E			S						S	S		
15. States in which teaching of the theory of evolution is prohibited by law.			S					6													
16. States in which law specifically prohibited the use of religious tests as qualifications for admission to public schools of students and/or teachers.		C			C				C												
17. States in which released time for religious instruction is permitted by law or by Attorney-General opinion.				E						7	S	A		S			S		S		S
18. States in which the use of public school property by religious groups is permitted by law.					9	10	E			J	S						11		S		
19. States in which the use of public transportation to private and parochial schools is permitted by law.					A		12							S						S	
20. States in which statutes permit pupils to be excused from hygiene classes or physical examinations for religious reasons.				E				S													
21. States in which statute, judicial decision or Attorney-General opinion permit pupils to be excused from the salute to the flag for religious reasons.														J					A		
22. States in which judicial decision has stated that teachers are not public officers.				J								J			J					J	

PROBLEMS OF RELIGION AND PUBLIC EDUCATION by Don Conway

Nebraska	Nevada	New Hampshire	New Jersey	New Mexico	New York	North Carolina	North Dakota	Ohio	Oklahoma	Oregon	Pennsylvania	Rhode Island	South Carolina	South Dakota	Tennessee	Texas	Utah	Vermont	Virginia	Washington	West Virginia	Wisconsin	Wyoming
C	C	C		C	C		C	C	C	C			C	C		C	C		C	C			C
C	C			C			C		C				S	C			C			C		C	C
			1								S				S								
J							S	J	S							J							
			2			2				2		2	2	2				2	2		2		
S				S	C											C				C		C	C
J							S																
	C	C						C				C									C		
S				S		S	C			S			S	S			S	S	S	S	S		S
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S									S								S	S	S			S	S
	S	S					S									S							
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C			S		S						S					S	C			S		S	S
					8					S	S		S								S		
	S			S	J		S	S		S											A		
	14	S				C				S													
						S																S	
											S												
15			J				J														J	J	

NOTES

Abbreviations used in the body of the chart:

- C—Constitutional Article or Amendment
- S—Statute
- E—Educational Code
- J—Judicial Decision
- A—Attorney-General's Opinion

The following notes refer to the footnote numbers in the body of the chart:

1. New Jersey statute requires daily reading from the Old Testament, permits daily reading from the New Testament, but forbids religious exercises other than reading from the Bible and recitation of the Lord's Prayer.
2. No legal reference exists in these states concerning reading from the Bible. Bible reading is optional with the local authorities.
3. Minnesota Attorney-General's Opinion permits the distribution of Gideon Bibles in the public schools.
4. Minnesota Attorney-General's Opinion permits displaying the Ten Commandments in public school classrooms.
5. Mississippi Educational Code requires instruction in the Ten Commandments.
6. Florida House Concurrent Resolution forbids instruction in the theory of evolution.
7. Illinois Judicial Decision permits released time for religious instruction, provided that the religious instruction is held apart from public school property.
8. This New York Statute was upheld by the decision of the United States Supreme Court in the *Zorach* Case, April 28, 1952.
9. Colorado Attorney-General's Opinion prohibits use of public school property for religious meetings.
10. Connecticut Judicial Decision permits use of public school property for religious meetings, but also permits injunctions prohibiting such use.
11. Maine Attorney-General's Opinion prohibits use of public school property for religious meetings.
12. Delaware Judicial Decision prohibits use of public transportation for private and parochial schools.
13. Mississippi Attorney-General's Opinion prohibits use of public transportation to private and parochial schools.
14. New Hampshire Statute permits public transportation to private and parochial schools through the ninth grade.
15. The Nebraska State Supreme Court reversed its former ruling (49 Nebr 755) by declaring that teachers are public officers (111 Nebr 288).

77, Sect. 139.

Bible reading optional—no mention.

Massachusetts

Forbids aid to sectarian schools—Const., Articles of Amendment, Art. 46, Sect. 2.

Forbids sectarian textbooks—Mass. Stats., Ch. 71, Sects. 71-31.

Requires teachers to have good morals—Mass. Stats., Ch. 71, Sect. 71-1.

Requires teaching of virtue—Const., Ch. 5, Sect. 2.

Requires teaching of American ideals—Mass. Stats., Ch. 71, Sect. 71-2.

Requires daily reading from Bible—Mass. Stats., Ch. 71, Sect. 71-31.

Permits excusing students from Bible reading—Mass. Stats., Ch. 71, Sect. 71-31.

Permits excusing students from flag salute—Attorney General Opinion, Aug. 11, 1943.

Permits use of school buildings for religious meetings—Mass. Stats., Ch. 71, Sect. 71-71.

Permits released time—Educational Legislation, 1941, Ch. 423.

Michigan

Forbids aid to sectarian schools—Mich. Stats., Education, Sect. 15.392.

Permits daily reading from Bible—118 Mich. 560.

Permits bus transportation to parochial schools—Mich. Stats., Education, Sect. 15.392.

Teacher not a public officer—225 Mich 237.

Minnesota

Forbids aid to sectarian schools—Const., Art. 8, Sect. 3.
Requires teaching of morals—Minn. Stats., Education, Sect. 131.14.

Permits daily reading from Bible—171 Minn 142.

Permits displaying of Ten Commandments—Attorney General Opinion, No. 59, 1952.

Permits placing of Gideon Bibles in schools—Attorney General Opinion, No. 199, 1937.

Permits released time Minn. Session Laws 1941, Ch. 169, Art. XII, Sect. 5, Subd. 3 (c).

Mississippi

Forbids aid to sectarian schools—Const., Art. 8, Sect. 208.
Forbids sectarian influence in public schools—Miss. Code, Title 24, Sect. 6672.

Forbids bus transportation to parochial schools—Attorney General Opinion, Vol. 1952, p. 104.

Encourages teaching of morals—Const., Art. 8, Sect. 201.
Requires teaching of morals—Miss. Code, Title 24, Sect. 6672.

Requires teaching of Ten Commandments—Miss. Code, Title 24, Sect. 6672.

Requires teacher to have good morals—Miss. Code, Title 24, Sect. 6679.

Permits daily reading of Bible—214 NW 18.

Permits excusing pupils from religious instruction—Miss. Code, Title 24, Sect. 6672.

Permits supplying textbooks to parochial schools—190 Miss 453.

Forbids teaching of evolution—Hemingway's Annotated Miss. Code, 1927, Sect. 9493.

Missouri

Forbids aid to sectarian schools—Const., Art. 9, Sect. 8.

Requires teacher to have good morals—Mo. Stats., Education, Sect. 168.050.

Bible reading optional—no mention.

Montana

Forbids aid to sectarian schools—Const., Art. 9, Sect. 8.

Forbids sectarian influence in public schools—Const., Art. 9, Sect. 9; Mont. Stats., Title 75, Sect. 75-2003.

Forbids sectarian publications in schools—Mont. Stats., Title 75, Sect. 75-2003.

Forbids religious test as qualification of admission to schools—Const., Art. 9, Sect. 9.

Requires teaching of morals—Mont. Stats., Title 75, Sect. 75-2405.

Requires teaching of American ideals—Mont. Stats., Title 75, Sect. 75-2405.

Permits excusing pupils from religious exercises—Const., Art. 9, Sect. 9.

Bible reading optional—no mention.

Nebraska

Forbids aid to sectarian schools—Const., Art. 8, Sect. 11.
Forbids sectarian influence in public schools—Const., Art. 8, Sect. 11.

Forbids religious test as qualification of admission to schools—Const., Art. 8, Sect. 11.

Forbids religious garb—Neb. Stats., Ch. 79, Sect. 79-1274.

Forbids inquiry into religion of teacher—Neb. Stats., Ch. 79, Sect. 79-1268.

Requires teaching of morals—Neb. Stats., Ch. 79, Sect. 79-214.

Requires teaching of American ideals—Neb. Stats., Ch. 79, Sect. 79-213 and 79-214.

Permits daily reading from Bible—65 Nebr. 876.

Permits excusing pupils from Bible reading—65 Nebr 876.

Teacher not a public officer—49 Nebr 755—Decision reversed (Teacher is a public officer)—111 Nebr 288.

Nevada

Forbids aid to sectarian schools—Const., Art. 11, Sect. 10; Nev. Stats., Public Schools, Sect. 5754; Nev. Stats., Public Schools, Sect. 5786.

Forbids sectarian instruction in public schools—Const. Art. 11, Sect. 9; Nev. Stats., Public Schools, Sect. 5754.

Forbids sectarian textbooks—Nev. Stats., Public Schools, Sect. 5754.

Forbids daily reading from Bible—Nev. Stats., Public Schools, Sect. 5754.

Encourages moral improvement—Const., Art. 11, Sect. 1.

New Hampshire

Forbids aid to sectarian schools—Const. Part 2nd, Art. 83.

Forbids sectarian books in public schools—N. H. Stats., Title 13, Sect. 135-26.

Encourages public instruction of morality—Const., Part 1st, Art. 6.

Permits use of school buildings for religious meetings—N. H. Stats., Title 13, Sect. 141-22.

Permits bus transportation to parochial school through ninth grade—N.H. Stats., Title 13, Sect. 135-9.

Bible reading optional—no mention.

New Jersey

Forbids religious test as a qualification of admission to schools—N.J. Stats., Title 18, Sect. 18:14-2.

Forbids inquiry into religion of teacher—N.J. Stats., Title 18, Sect. 18:5-49.

Forbids religious exercises other than reading from Bible and Lord's Prayer—N.J. Stats., Title 18, Sect. 18:14-78.

Requires at least 5 verses read from Bible daily—N.J. Stats., Title 18, Sect. 18:14-77.

Permits bus transportation to parochial schools—330 US 1.

Teacher not a public officer—6 N.J. 498.

New Mexico

Forbids aid to sectarian schools—Const., Art. 12, Sect. 3.

Forbids sectarian influence in public schools—Const., Art. 21, Sect. 4; N. Mex. Stats., Ch. 73, Sect. 73-12-2.

Forbids daily reading of Bible—N. Mex. Stats., Ch. 73, Sect. 73-12-2.

Requires teaching of morals—N. Mex. Stats., Ch. 73, Sect. 73-17-1.

Permits use of school buildings for religious meetings—N. Mex. Stats., Ch. 73, Sect. 73-12-2.

New York

Forbids aid to Sectarian schools—Const., Art. 6, Sect. 4.

Forbids exclusion from school for religious reasons—N.Y. Stats., Book 16, Sect. 313.

Forbids furnishing textbooks to parochial schools—195 NY 715.

Forbids daily reading from Bible—Const., Art. 11, Sect. 4.

Forbids released time unless it does not infringe on basic 180 days of schooling—211 NYS 822 and 303 NY 161.

Permits excusing pupils from hygiene for religious reasons—N.Y. Stats., Book 16, Sect. 3204.

Permits use of school buildings for religious meetings—285 NYS 164.

Permits bus transportation to parochial schools—Const., Art. 11, Sect. 4.

North Carolina

Requires teaching of morals—N. C. Stats., Ch. 115, Sect. 115-144.

Bible reading optional—no mention.

North Dakota

Forbids aid to sectarian schools—Const., Art. 8, Sect. 152.

Forbids sectarian influence in public schools—Const., Art. 8, Sect. 147.

Forbids sectarian books in public school libraries—N.D. Stats., Title 15, Sect. 15-2507.

Requires displaying of Ten Commandments in classrooms—N.D. Stats., Title 15, Sect. 15-4710.

Requires teaching of morals—Const., Art. 8, Sect., 149; N.D. Stats., Title 15, Sect. 15-3810.

Requires teachers to have good morals—N.D. Stats., Title 15, Sect. 15-3601.

Permits daily reading from Bible—N.D. Stats., Title 15, Sect. 15-3812.

Permits excusing pupils from Bible reading—N.D. Stats., Title 15, Sect. 15-3812.

Permits use of school buildings for religious meetings—N.D. Stats., Title 15, Sect. 15-3514.

Teacher not a public officer—60 N. Dak. 741; 59 NW 2d 805.

Ohio

Forbids aid to sectarian schools—Const., Art. 6, Sect. 2.

Encourages teaching of morals—Const., Art. 1, Sect. 7.

Permits use of buildings for religious meetings—O. Stats.,

Education, Sect. 3313.76.

Permits Bible reading—23 O. St. 211; 1 O.N.P. 140.

Oklahoma

Forbids aid to sectarian schools—Const., Art. 11, Sect. 5.

Forbids sectarian influence in public schools—Const., Art. 1, Sect. 5; Okla. Stats., Title 70, Sect. 11-1.

Permits daily reading from Bible—Okla. Stats., Title 70, Sect. 11-1.

Oregon

Forbids aid to sectarian schools—Const., Art. 1, Sect. 5.

Forbids religious garb—Ore. Stats, Title 30, Sect. 342-650.

Requires teaching of morals—Ore. Stats., Title 30, Sect. 336-240.

Requires teaching of American ideals—Ore. Stats., Title 30, Sect. 336-240.

Permits released time—Ore. Stats., Title 30, Sect. 336-260.

Permits use of school buildings for religious meetings—Ore. Stats., Title 30, Sect. 332-170.

Permits bus transportation to parochial schools—Ore. Stats., Title 30, Sect. 338-060.

Bible reading optional—no mention.

Pennsylvania

Forbids aid to sectarian schools—Const., Art. 10, Sect. 2.

Forbids religious tests for teachers—Pa. Stats., Title 24, Sect. 1-108.

Forbids religious garb—Pa. Stats., Title 24, Sect. 11-1112.

Requires teachers to have good morals—Pa. Stats., Title 24, Sects. 10-1002 and 11-1109.

Requires at least 10 verses read from Bible daily—Pa. Stats., Title 24, Sect. 15-1516.

Permits excusing pupils from physical examination for religious reasons—Pa. Stats., Title 24, Sects. 14-1408 and 14-1437.

Permits released time—Pa. Stats., Title 24, Sect. 15-1546.

Rhode Island

Encourages virtue—Const., Art. 12, Sect. 1; R.I. Gen. Laws, Education, Sect. 180-8.

Bible reading optional—no mention.

South Carolina

Forbids aid to sectarian schools—Const., Art. 11, Sect. 9.

Forbids sectarian influence in public schools—S.C. Stats., Education, Sect. 21-23.

Requires teaching of morals—S.C. Stats., Education, Sect. 21-411.

Bible reading optional—no mention.

South Dakota

Forbids aid to sectarian schools—Const., Art. 8, Sect. 16.

Forbids sectarian influence in public schools—Const., Art. 22, Sect. 4.

Requires teaching of morals—S.D. Stats., Title 15, Sect. 15.3106.

Bible reading optional—no mention.

Tennessee

Forbids teaching of evolution—Tenn. Stats., Title 7, Sect. 2343.

Requires daily reading from Bible—Tenn. Stats., Title 7, Sect. 2343.

Requires teacher to have good morals—Tenn. Stats., Title 7, Sect. 2353.

Texas

Forbids aid to sectarian schools—Const., Art. 7, Sect. 5;

Tex. Stats., Title 49, Sect. 2899.
 Forbids sectarian textbooks—Tex. Stats., Title 49, Sect. 2843.
 Forbids religious qualifications for teachers—Tex. Stats., Title 49, Sect. 2899a.
 Permits daily reading from Bible—109 SW 115.

Utah
 Forbids aid to sectarian schools—Const., Art. 10, Sect. 13.
 Forbids sectarian influence in public schools—Const., Art. 10, Sect. 1; U. Stats., Title 53, Sect. 53-1-4.
 Forbids religious test as a qualification of admission to schools—Const., Art. 10, Sect. 12.
 Forbids daily reading from Bible—Const., Art. 10, Sect. 13.
 Requires teaching of morals—U. Stats., Title 53, Sect. 53-14-10.
 Requires teaching of American ideals—U. Stats., Title 53, Sect. 53-14-10.

Vermont
 Requires teachers to have good morals—Vt. Stats., Title 18, Sect. 4342.
 Requires teaching of morals—Vt. Stats., Title 18, Sects. 4301 and 4342.
 Requires teaching of U.S. Constitution and good citizenship—Vt. Stats., Title 18, Sect. 4301.
 Bible reading optional—no mention.

Virginia
 Forbids aid to sectarian schools—Const., Art. 4, Sect. 67.
 Requires teaching of morals—Va. Stats., Title 22, Sect. 22-238.
 Requires teaching of American ideals—Va. Stats., Title 22, Sect. 22-165.
 Bible reading optional—no mention.

Washington
 Forbids aid to sectarian schools—Const., Art. 1, Sect. 11.
 Forbids sectarian influence in public schools—Const., Art. 9, Sect. 4; Wash. Stats., Title 28, Sect. 28.02.040.
 Forbids religious qualifications for teachers—Wash. Stats., Title 28, Sect. 28.02.050.
 Forbids daily reading from Bible—Const. Amend 4, Art. 1, Sect. 11.
 Requires teaching of morals—Wash. Stats., Title 28, Sect. 28.67.110.
 Requires teachers to have good morals—Wash. Stats., Title 28, Sect. 28.70.140.

West Virginia
 Encourages moral improvement—Const., Art. 12, Sect. 12.
 Requires teachers to have good morals—W. Va. Stats., Ch. 18, Sect. 1819.
 Permits released time—W. Va. Stats., Ch. 18, Sect. 1847.
 Bible reading optional—no mention.
 Teacher not a public officer—36 WV a 782.

Wisconsin
 Forbids sectarian influence in public schools—Const., Art. 10, Sect. 3; Wis. Stats., Title 6, Sect. 39.02.
 Forbids exclusion from public school on account of religion—Wis. Stats., Title 6, Sect. 40.51.
 Forbids daily reading from Bible—Const., Art. 10, Sect. 3; 76 Wis 177.
 Requires teaching of morals—Wis. Stats., Title 6, Sect. 40.46.
 Requires teaching of American ideals—Wis. Stats., Title 6, Sect. 40.46.

Permits excusing pupils from hygiene for religious reasons—Wis. Stats., Title 6, Sect. 40.46.
 Teach not a public officer—32 Wis 124; 100 Wis 455; 188 Wis 442.

Wyoming

Forbids aid to sectarian schools—Const., Art. 7, Sect. 8.
 Forbids sectarian influence in public schools—Const., Art. 7, Sect. 12 and Art. 21, Sect. 28.
 Forbids religious qualifications for teachers—Wyo. Stats., Ch. 67, Sect. 67-136.
 Forbids daily reading from Bible—Const., Art 7, Sect. 12.
 Requires teaching of American ideals—Wyo. Stats., Ch. 67, Sect. 67-1406.

DURING recent weeks there has been much public discussion of various particular problems of education in America. Citizen conferences, professional associations of educators, and clerical groups have been speaking about public schools, private schools, and religion or religious values in education. But there are aspects of the general situation which these statements have not encompassed and which need to be taken into consideration.

The pattern of education which prevails in America and which is appropriate to our free society, a major essential feature of which is separation of church and state, includes the public schools, private schools—many of them under church auspices—and special schools on Sundays or weekdays, some on released time, for specific religious education. The Sunday or Sabbath schools, in which more than 37 million students are enrolled, have often been omitted from recent discussions of education.

The public schools alone are not adequate for the total institutional process of education. The home and the church must provide the major portion of religious education. This combination of general public education and specific private religious education is the most generally prevailing pattern and has proved to be, on the whole, satisfactory, though both aspects need strengthening.

Those who desire, instead, to maintain private schools in which general education and religious education are brought together in one institution are appropriately free to do so in our pluralistic society. The full support for such private schools should be provided by those who choose to maintain them. Asking for the support of church schools by tax funds on the grounds that they contribute to the national welfare is not different in principle from asking for the support of churches by tax funds, for churches surely contribute to the national welfare. Such support would in both cases be contrary to the separation of church and state.

Most of us who support the combination of general public education and specific private religious education do not ask the public schools, supported by taxes and directed by the state, to assume responsibility for the formal teaching of religion. This is the responsibility primarily of the home and the church. Parents have the right to educate their children according to their conscience and best wisdom. But to take this position is not to assume that the public schools are or need be godless. It is expected that they shall teach that religion is an essential aspect of our national heritage and culture, that this nation subsists under the governance of God, and that our moral and ethical values rest upon religious grounds and sanctions. To do otherwise, would be to distort history.

The public schools are a bulwark of American democracy, being both a basis and a product of our community life. The right of a democratic state to enforce compulsory school attendance is compromised and its own existence is put in jeopardy when good non-sectarian public schools are not available for all children.

We pledge ourselves to the strengthening of the public schools and to continued effort to improve religious education in home and church so that it together with public education may develop a more God-fearing and morally responsible citizenry.

—Resolution adopted by the General Board, National Council of the Churches of Christ in the U. S. A., at Omaha, Neb., Dec. 1, 1955.

VI. Freedom to Learn

Questions Referred to Group VI.

1. What can public schools do to secure appreciation of religious liberty and its benefits?

2. Have public schools a duty to teach positively good will between religious groups? Can this be done without equating religions?

3. How shall the public school insure to every individual his religious freedom, regardless of how many in the community agree or disagree with his religious beliefs?

4. What should the churches, because of religious beliefs, do in developing a climate of opinion favorable to the free search for truth?

5. How are the laws of learning applicable to other subjects applic-

able to learning religion and learning about religion? Is there a difference between "teaching religion" and "indoctrination"?

6. Will we support discussion of controversial subjects in the public schools? Are questions of religion in controversy to be handled otherwise than other controversial questions? Will we support in public schools efforts for objective determination of facts about church institutions and religious doctrines?

7. Would we support definition of teachers as "public officers" for whom a religious test is forbidden? Do we believe atheism disqualifies a person to teach in public schools? Should communists be licensed to teach in public schools?

8. Shall instruction in science and

other subjects in the public schools be limited to that to which no one objects on the grounds of religious liberty? If not, how shall the religious liberty of the individual be maintained?

9. Should church agencies take note of violation of civil rights in action against teachers in schools of the state?

10. Should churches in conflict situations take any action to support the principle that freedom for the scholar to search for truth is a necessary educational practice?

11. Will we support in public schools critical examination of state, national, and international institutions?

12. How shall pupils be protected from indoctrination by a teacher who is biased?

Report of Group VI.

Within the framework and purposes of the conference, Group VI was asked to explore the situation and problems having reference to the freedom to learn.

Our group of delegates were widely representative of different segments of our Protestant constituency and our observers afforded us valuable insights of competent spokesmen of Roman Catholicism, Judaism, Christian Science, and the Universalist-Unitarian fellowships.

After much vigorous discussion the group gained consensus that the freedom to learn is vitally and significantly related to the functions of the public school. The group viewed the public school as being functionally set in the American social order, and agreed that for our purposes its functions may be thought of under three headings.

1. The public schools exist in large measure for the perpetuation of our social legacy, including our political and social institutions, our literature and the fine arts, our applied skills and practical arts, and our historical and religious traditions.

2. The public schools also exist for the development of personal adequacy in the individual. In addition to the appropriation of our cultural legacy as mentioned above, this calls for ability to think, to solve problems, to make sound judgments and to master needed skills.

3. The public school must also have an eye to the future, equipping the students with the capacities for adjustment which will be needed to keep the pace of a rapidly changing culture. In meeting this need we must seek to conserve and enlarge our ability to add new knowledge by scientific research and creative effort.

To the fulfillment of these functions of the public

schools the freedom to learn must be afforded to the individual at all ages.

The group identified two areas as being in special need of constant concern. The first of these involves precautions, so that majority opinions are not imposed upon the minds of minority viewpoints. Majority groups must exercise self-restraint and keep constantly in mind the vindication which history has often afforded to minority opinions. Nothing short of a "clear and present danger" should be permitted to restrict this freedom.

The constant need for cultivating respect for the conscience and the status of the individual person was also emphasized. The group took special note of the rights of children since the days when Roman jurisprudence gave the father the right of life and death over the child. Society now protects the child from physical neglect or abuse and requires that provision be afforded for intellectual development, i.e., compulsory school attendance.

Since the public school is set in our social order in this functional manner the burden of instruction which involves absolutes or which is aimed at commitment must be carried by the family and the church. Friendly cooperation and vital participation should be shared between the several agencies which are concerned with the education of the person, looking toward properly integrated programs and the constant attention to the personal values as against the institutional interests.

In view of the current widespread concern for our public schools this study group wishes to communicate the following statement of attitude.

It is based on two kinds of concern which were given effective expression in our group. First: We must not lose the respect and appreciation for the wisdom, power, and love of God which undergirds the life of any people. At this time when the course of history has placed us under such heavy responsibilities in world affairs we dare not lose our responsiveness to God, but rather continue our dedication to make our nation an instrument of righteousness and freedom. Second, may we in deep humility refuse to yield to fearful conformity and thereby surrender the experimental fringe in our educational program which makes progress possible. This, too, is particularly urgent in a time when the future seems to hold such great potential for advance.

We recognize that the basic strength and integrity of our society lies in the deep religious faith of the members of the community. We therefore enjoin both home and church to be diligent in the religious instruction of both children and adults.

It is our firm belief that the public schools of this God-fearing people will prosper so long as they continue to acknowledge and champion the fundamental God-given rights declared by the Declaration of Independence and in the Constitution of these United States.

In accordance with our concept of the necessity of public education to undergird a free society, our public schools are the agencies which we have evolved to meet the needs of all people for an adequate education to make them intelligent, responsible citizens in a democracy.

These schools are for all the people on an equal basis. In order best to serve the needs of all our people, they should never become agencies of any special group. This means that they should have maximum freedom to search

for truth and to proclaim the truth without pressure or intimidation. We believe, also, that each individual student should not be limited in his freedom to learn, and that he should at all times have free access to the truth.

Our public schools historically have operated under these principles, and, operating in this atmosphere of freedom, they have become the bulwark of our heritage of freedom and a primary factor in promoting our democratic ideals.

We therefore urge all our religious bodies to continue their support of the essential freedom of our schools to fulfill their basic purposes in a free society.

In insisting upon the necessary freedom of our public schools, we also recognize that this freedom imposes upon the schools and teachers a basic responsibility to respect the integrity of the students, and the ideals and desires of the people for their schools.

We believe that religious concepts and ideals have been, and are at the core of our culture, and that they are inextricably interwoven into all our traditions and ideals. Our public schools have the responsibility to recognize these facts, and to find adequate and effective means of continuing this basic relationship between themselves and the organized religious forces of our society for the perpetuation of our religious heritage.

Members of Group VI.

Harry L. Stearns, <i>Chairman</i>	Ernest W. Kuebler
Emanuel Carlson, <i>Recorder</i>	Eugene Lipman
J. A. Barksdale	W. G. Mosley
A. Wilson Cheek	Homer P. Rainey
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Lewis H. Deer	Claude E. Vick
Mary Alice Jones	

The National Council of Churches' Message on

Religion and Education

The following Message was adopted by the General Assembly of the National Council of the Churches of Christ in the United States of America at Denver, Colorado, December 1952. It is printed in the Biennial Report, 1952 of the National Council, pages 188, 189.

... THE CRUCIAL PROBLEM concerning religion in education emerges in relation to the public schools. We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular or godless. The moral and cultural atmosphere in a school and the attitude, the viewpoints, and the character of the teachers can be religious and exert a religious influence, without religion necessarily being taught as a subject. On the other hand, a way must be found to make the pupils of American schools aware of the heritage of faith upon which this nation was established, and which has been the most transforming influence in western culture. This we believe can be done in

complete loyalty to the basic principles involved in the separation of church and state. On no account must an educational system which is permeated by the philosophy of secularism, something quite different from religious neutrality, be allowed to gain control of our public schools. We cannot, moreover, admit the proposition that in a public system of education the state should have the unchallenged right to monopolize all the hours during which a boy or girl receives instruction five days of the week. In some constitutional way provision should be made for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day.

In the meantime, the state should continue to accord freedom to religious bodies to carry on their own schools. But those who promote parochial schools should accept the responsibility to provide full support for those schools, and not expect to receive subsidies or special privileges from public authorities. The subsidization of education carried on under religious auspices would both violate the

principle of the separation between church and state, and be a devastating blow to the public school system, which must be maintained. The solution of the problem lies in loyal support of our public schools and in increasing their awareness of God, rather than in state support of parochial schools. The reverent reading of selections from the Bible in public school assemblies or classes would make an important contribution toward deepening this awareness.

But in all education, and in culture as a whole, the interests of truth are dependent upon freedom of thought. It is only through the toleration of ideas that we can look forward to an increased apprehension of truth and to the preparation of stalwart representatives of truth. It is, in fact, good for truth to have to struggle with error. Nothing can be more fatal to truth and to the welfare of society as a whole than to try to suppress by force so-called ideological errors. The attempt to suppress freedom of thought would be a sure way to facilitate the establishment of a totalitarian form of government. Error must be met by truth in free and open encounter. The conscientious expression of ideas must not be dealt with by a dungeon, a boycott or an *Index*, nor by arbitrary governmental action, character assassination, nor by the application of unjust economic and social pressures.

VII. Increasing Understanding Between Church and School Leadership

Questions Referred to Group VII.

1. Would church relationships with public schools be better if the churches now used more perfectly the opportunities they have for religious education in channels such as the vacation church school, Saturdays, Sundays, early mornings, evenings, summers, and Christmas and spring holidays, released time?

2. How can church and public school achieve equitable sharing of time of the child who is part of both? Should the time of pupils not actually spent in school be reserved for home and church? Should stated hours be reserved for home and church?

3. Should public school activities

be scheduled for Sunday? Should they be scheduled for so late on Saturday evening as to hinder participation by youth in church and Sunday school?

4. What process can we suggest for use in local situations to make easy communication between school and church leadership on points of misunderstanding which may develop?

5. Shall pupils in public schools be excused for attendance at Protestant church youth activities and for observance of other religious duties? If so, under what conditions?

6. What provision should be made for children not excused for Holy Day observances or released-time classes?

7. Should public schools be impartial to religious faith and its lack?

Does the public school have any responsibility to encourage religious faith?

8. Can church spokesmen avoid use of phrases which imply that only churches contribute to the religious development of children? Can public school spokesmen avoid use of phrases which seem to imply that the public school is the only educational institution?

9. If the church asks the state to take over part of the responsibility of the home and the church, will not home and church think they have less to do?

10. What can we do to awaken the entire public to the conviction that religion is essential to a complete education, and that education is necessary in the achievement of progress?

Report of Group VII.

1. In examining what we can do to awaken the entire public to the conviction that religion is essential to a complete education and that education is necessary in the achievement of progress, we believe:

a. That if you have the backing of the people in the community, the schools will reflect the feeling of the people. Church members, parents of church school and public school pupils, should express themselves that religious education is an essential part of all education.

b. That if you publicize, through ministerial alliances and church councils, the unity and likeness of the various religions in the community, you will give the school boards, the school administrators, and the teachers the confidence to present the need for and the values of religion to our life. A common ground for understanding can be provided by representatives of all the churches and the schools working together.

2. In the problem of the community's time allotment for the activities of children and youth, we believe: that at the local level a committee of concerned leaders, representing schools, churches, and other groups should consider the entire distribution of time of our youth to prevent conflicts and overloading, and that national educational organizations, PTA, and councils of churches be encouraged to remind their constituencies of the value of such local committees.

3. In considering absences from the public schools, as to how, when, where, and how much, we believe that to provide opportunity for pupils to meet their various re-

ligious needs, public school and church leaders should cooperate, each recognizing the problems and responsibilities of the other, to arrange schedules to make excusals possible in accordance with Supreme Court decisions.

4. We believe that public schools have the responsibility to recognize the importance of a religious faith for the individual in view of the religious foundations of American society and government.

Local committees, composed of interested persons representing church and public school interests, should plan together how this program can be used in any community.

5. We believe that the spheres of influence in the educational development and the religious development of boys and girls overlap considerably. It should be recognized that the church is not the only institution that contributes to religious development, nor is the public school the only institution that contributes to educational development.

6. The churches, through their educational programs, should encourage the highest type of individuals to enter the teaching profession, and should provide encouragement and instruction to their members in the teaching profession to exemplify the values of living a religious life that can be a constant model to the pupils contacted in their schools.

Institutions which educate for the teaching profession may also provide a broad religious background for their

students so as to reveal the opportunities for and limitations in dealing with religion in public education.

Materials for use by public schools should be made available by religious groups and given wide circulation and publicity so that all local communities may be informed. *Package Library Briefs*, such as those prepared by Indiana University's Bureau of Public Discussion at Bloomington, Indiana (Vol. IX, No. 28, February, 1953,

covers *Religion in the Schools*) should serve as an example of what can be made available.

7. On the local, state, regional and national levels, religious and educational organizations shall be encouraged to exchange representatives to their meetings. This may be achieved by establishing the practice of having observers, fraternal delegates, and the like.

Members of Group VII

Ruth Reynolds, *Chairman*
H. M. Lindstrom, *Recorder*
George J. Brucker
Clifford A. Cole
William A. Flachmeier
Horace G. Geisel

James E. Hoflich
Robert P. Jacobs
William C. Jardine
S. T. Ludwig
Lois V. McClure
Olen Nalley

Otto R. Nielsen
Edwin I. Pilchard
Robert A. Knowles
Paul Rains
Russell F. Rice
Edward M. Tuttle

Comments on the Report from the Floor

A. "Discussion in this group began by talk about the responsibility of the public schools to 'encourage' religious faith. To gain agreement on a statement acceptable to all in the group, the discussion changed to talk about 'the responsibility to recognize the importance of a religious faith,'

and to base it upon such things as the foundations of American society and government. The discussion cited coinage, prayers, documents assuming God. But in saying 'encourage,' you get into creed, etc., and the rights guaranteed by the constitution, to believe or not to believe."

B. "There is a difference in recognizing the place of religion in our heritage, and recognizing the importance of religious faith to our individuals. I can't quite see how this can be done without some encouragement of religious faith on the part of the individuals."

V. Treatment of Religious Viewpoints Within the Curriculum

(Continued from page 33)

C. "I do not see any distinction between teaching and assuming, when the school assumes the number of concrete things you have in mind when you say, '—assuming the existence of God.' The school is then teaching the existence of God. As an educator who thinks this is not the function of the school, I think it does not simplify the problem any to make a distinction which I do not feel is a real distinction. To me, if the school has a prayer to God, if the teacher speaks of God as an objective reality to whom devotion is due, and illustrate that in any subject matter or interpretation of history or science, as some teachers do, I think that teacher is teaching God's existence. I think it is questionable for the school to take over that function of organized religion."

D. "There may be difficulties in public schools 'teaching' the existence of God as a fact. We will all admit there would be practical difficulties here. As far as the theoretical difficulty, which is not clarified by this statement, is concerned, if there is any difficulty, we have no right to be here in this conference . . .

"The basic question is whether or not, and to what extent, a person who on principle does not believe in the existence of a personal deity has a right to enjoy constitutional protection on that particular point.

"In the very essence of our government, from the Declaration of Independence to the Constitution, I see the existence of our government, our concept of democracy, the very existence of the public school system, resting on the firm basis that there is a personal God.

"We say there are persons among us who are atheists and agnostics. First, I think we might exaggerate. Who has counted them? How many are there? . . . Granted the number may be larger, the report of the National Council of Churches I have here estimates they might be three per cent of the people. We have more than three per cent of the American people who believe on principle—at least, that is the way they act—that the moral law does not exist. Are we, therefore, to respect their rights to say that immorality, murder, thievery, are right, and are not to teach in our public schools that thieving and taking one's life away are wrong, because there are some people who

are doing these things, apparently from subjective conviction?

"I would propose that we modify the sentence above to read, 'The public schools should accept—or assume—the existence of God as a fact,' transmitting the practical difficulties to the practical level where they belong."

E. ". . . We have a population of 165,000,000 people. If 164,999,999 believe in the existence of God, it would still be, as long as the Constitution is what it is, the right of the one remaining person to disbelieve. The issue is not . . . what society thinks, or what the community thinks, but what the law and the constitution say. . . . I would certainly say that a teacher has the constitutional right not to be a church member, not to believe in God. These are issues of law and the Constitution, and not of the preponderant will of society except as that will is converted into statutory and constitutional law. . . ."

F. "We had the same kind of discussion in our study group, and I happened to be the middle man. I do not draw quite the same implication from this that a preceding speaker drew, that the public schools should not even mention God. We did not have consensus about the statement, and stated, 'There may be difficulties in public schools 'teaching' the existence of God as a fact,' as something on which we could all agree.

"What we could agree on possibly was that when you say some per cent of the American people believe in God, it is true, and certainly preferable to the reverse case. What we could not agree on was that when we talk about the existence of God, is this sufficient for the committed Christian, the committed Jew? You immediately get into the meaning of 'the existence of God,' and into 'sectarian divisiveness.'"

"We felt there is a big enough area of concern that it is not merely a matter of reaching agreement, which calls for deeper thought. We admit we did not get a solution, and I believe we pointed out we encourage further study in seeking a satisfactory solution to the problem."

G. "Why not combine the statements, and say, 'While there may be difficulties in the public schools 'teaching,' the existence of God as a fact, the public school must not by implication or avoidance teach the non-existence of God.' . . ."

VIII. Relationships of Church Educational Efforts to State Agencies

Questions Referred to Group VIII

1. To what extent do decisions of public school authorities regarding the role of the public school in dealing with religion affect our decisions regarding released-time programs by the churches? And vice versa? Does religious instruction on released-time assist public schools in other problems?

2. What can the church learn from the public school and its experience?

3. Should the churches be able to operate day schools integrating the races without the necessity of securing licenses from a state whose laws require racial segregation?

4. How can what a given youth studies in the public school and in the church school be correlated to the advantage of studies both in school and in church?

5. Should children in church-operated schools participate in the tax-supported programs of free lunches, medical examinations, use of school buses, free textbooks, etc.?

6. To what extent are policies governing public schools in dealing with religion related to other aspects of church-state relationships, such as building hospitals, chaplains in the armed forces? Would we favor appointment of chaplains for public schools, after the pattern of other government agencies?

7. Does our experience with the "GI" program of student benefits warrant extension of that idea of elementary and secondary education, whereby funds given either by the state or the federal government could be used for education in church schools?

8. Should public schools be taught in church buildings? Use teachers

in religious garb? Contract with religious orders for teachers? Display religious symbols? When does a school become "sectarian?"

9. Should school district and state administrative officials be regarded as supervising all formal educational efforts within their respective areas, or merely that portion supported by tax funds?

10. Should tax exemption status of church-operated schools be affected by fees charged?

11. Should relationships of state agencies to day schools operated by the churches be the same as day schools operated by individuals or for profit?

12. Does our interest in public schools promise to involve public schools in religious struggles and church domination after Old World patterns?

Group VIII. Report No. 1

Released time programs for religious education are for the purpose of advancing the interests represented by a particular denomination or by a cooperating group of denominations. As such the program cannot be sponsored by the public school nor can it be taught by the public school. The decision, therefore, to sponsor such a program must be made by the denomination or denominations concerned. The curriculum for such programs should be developed under the assumption that the public schools are complying with the Supreme Court decisions on this subject.

Programs of religious education conducted on a released time basis must of necessity be supported by the parents since the decision to permit a pupil to participate rests with the parent.

Public schools and religious institutions in the community ought to maintain a mutually friendly and co-operative attitude toward each other.

Although the public school may not appropriately provide instruction in any given religion this restraint does not relieve the school of the responsibility to include consideration of the influence of religion in the sociology of human affairs. Such instruction may properly take place in an integrated manner in most subjects.

Released time programs can contribute to the effectiveness of the public schools' instruction in moral and ethical values, but should not become a substitute for an emphasis on these values by the public school. Released

time programs may also assist in establishing contacts which frequently are valuable in personal counselling of pupils.

Group VIII. Report No. 2

The relationship of state agencies to *church* (parochial schools) *educational efforts* should be primarily of a regulatory nature.

It is the responsibility of the state to guarantee to each child a program of at least minimum standards in the basic skills of learning and to require attendance in conformity with the compulsory school attendance laws of the state.

It is expected that state agencies will enforce minimum health and safety standards, carrying on instruction in the English language, standards which guarantee promotion of American ideals and essential reporting. It is appropriate for the state agency to certify all teachers, accredit and license schools. Visitation of the schools by state personnel is essential.

Considerable discussion evolved over consultative services in addition to regulatory responsibilities which should be offered by the state department of education to church-sponsored schools.

There should be cooperative consultative services between church-related and public-school agencies insofar as state responsibility for supervision reaches. Consultative services in addition to the above which are not in

conflict with state policy and which make no undue demands on the time of the state personnel and make no claims on state funds may be appropriate.

Group VIII. Report No. 3

The group was unable to reach a consensus on matters of school lunch, transportation, medical examination, and free textbooks. Statements and positions varied.

The separation of church and state as generally conceived in the U.S.A. should be fostered and strengthened. However, it is recognized this separation is not absolute in the sense of prohibiting cooperation of the church and state in matters of common concern.

The financial support afforded former members of the armed forces who, under the G.I. Bill, attend church-related colleges, and the tax exemption of church property, illustrate this point in practice. The illustrations are used from practice, without regard to the merits of these practices.

Members of Group VIII.

John S. Groenfeldt, <i>Chairman</i>	William R. Pelster
F. Floyd Herr, <i>Recorder</i>	A. Greig Ritchie
Thomas S. Bowdoin	Erwin L. Shaver
Richard Hammill	J. Mansir Tydings
T. Franklin Miller	Raymond A. Vogeley

Comments on the Report from the Floor

A. "I am distressed that we have no consensus on basic principles involved in this report. We must do clear thinking on this matter as Protestants. We seem to argue that because there are some minor things such as tax exemption which benefit the church, we do not now have a consistent policy of separation of church and state, that therefore it is somehow unfair to oppose the giving of money to churches or private organizations for this purpose.

"We must admit benefits such as tax exemption, but these are relatively small and indecisive benefits. They are benefits given to all kinds of non-profit agencies.

"Separation of church and state is a developing process. Tax exemption is a hangover from the time when the church was largely if not wholly under the direction of the state. The question today is the direction in which we want to move.

"Do we want to move toward a more sound church-state re-

lationship, or do we want to move back to the time when the church and state were entangled? It may be that resolution of this policy requires that tax exemption for churches be abolished. If so, in order to be consistent, I think we should argue in this direction, and not say that because this exists and has existed, we should move away from a policy which we now maintain so far as private schools are concerned. If tax exemption is to be used as a sanction for outright grants of tax money to religious institutions, it is my conviction that the churches should repudiate their tax-exempt status!

"In this and any other case, we should take into account the original purpose of the Founding Fathers in providing for the separation of church and state. At the same time, we should consider the soundness of that principle. It seems to me that the only sound conclusion that the churches should avow in this respect is for the strengthening of this bulwark of our religious and political freedom, and not let a specious argument erode this bulwark to the point where it will have no meaning, and in time will be ultimately destroyed.

"There is much more I would like to say, but the point is that when the committee wrestles with this problem in the future, it should really come to grips with this principle of separation of church and state. Let us begin the task of developing a really sound policy in this respect."

B. "In Group VIII's Report Number 2, the recommendation is made that all instruction be given in the English language. As this is phrased, it could be construed to forbid teaching any other language. Would not the principles of our pluralistic culture, which call for appreciation of varying religious backgrounds, include necessity also for appreciation of language variations in our heritage? Would we not wish in our democracy for some schools in languages other than the dominant tongue? Is reading most efficiently taught in a language other than that which the child brings to school from the home?"

C. "How about the statement also in Report 2, that 'It is appropriate for the state agency to certify all teachers, accredit and license schools.' You are talking here of schools operated in church buildings, using teachers and textbooks paid for by churches. Would such a practice set precedents for the state to license preachers, to control the pulpit and its message?

"Why should not the church be free to teach what it chooses in its own church day school in its educational building? In some states, it would be difficult to secure from the state agency approval of such a school. Would we not wish the church to be free, and is not this freedom a part of our democracy?

"The proposal says, 'license all teachers.' Does this mean you would like for the state to license teachers of religion in schools operated by churches? Who would define religion, the state?"

A. C. E. Basic Principles

The Committee on Religion and Education of the American Council on Education said in its report in 1947:

1. The problem is to find a way in public education to give due conviction to the place of religion in the culture and in the convictions of our people while at the same time safeguarding the separation of church and state.

2. The separation of American public education from church control was not intended to exclude all study of religion from the school program.

3. Teaching a common core of religious beliefs in the public schools is not a satisfactory solution.

4. Teaching "moral and spiritual values" cannot be regarded as an adequate substitute for an appropriate consideration of religion in the school program.

5. Teaching which opposes or denies religion is as much a violation of religious liberty as teaching

which advocates or supports any particular religious belief.

6. Introducing factual study of religion will not commit the public schools to any particular religious belief.

7. The role of the school in the study of religion is distinct from, though complementary to, the role of the church.

8. The public school should stimulate the young toward a vigorous, personal reaction to the challenge of religion.

9. The public school should assist youth to have an intelligent understanding of the historical and contemporary role of religion in human affairs.

—The Relation of Religion to Public Education: The Basic Principles, American Council on Education, 1785 Massachusetts Ave., N. W., Washington, D. C.

IX. Towards Consistency

Questions Referred to Group IX

1. Are there grounds for maintaining different policies of the churches toward education at elementary, secondary, and higher education levels in the United States and in other countries?

2. Are there grounds for policies by which state-supported schools deal differently with religion at elementary, secondary, and higher education levels?

3. Do the reasons supporting local determination of education, as close to the parents as possible, negate efforts to define principles regarded as good for all?

4. What policies of schools operated by our churches and supported by tax funds should be considered as

we attempt to define policies here? (E.g., schools operated by some of our mission boards here and abroad receive tax funds.)

5. What practices in other government units may affect practice of the public schools in dealing with religion? Is "separation of church and state" interpreted in same way? E.g., aid for building hospitals, practices of worship in armed forces?

6. Irrespective of religious affiliations, is it fair to ask that all candidates for office as public school trustees believe in public schools?

7. Does our theology support the principle that school children may gain from exchange of insights in "mixed" schools, that is, schools including children from homes of many religious viewpoints?

8. How is the democratic principle of majority rule to be reconciled with the religious liberty of the individual in deciding how public schools shall deal with religion? Are there "majority rights" as well as individual and minority rights?

9. How shall experience in one state or city be brought to other states and cities considering policies on how public schools shall deal with religion?

10. In communities where a substantial number of children observe a holy day other than Sunday, have we any word on the propriety of public school functions on that day?

11. Do conflicts come between our (a) support of public schools, and (b) support of the right of churches to operate parochial schools and like freedom for private schools?

Report of Group IX

(*Editor's Note:* Each person attending the Conference was invited to attend the Study Group of his or her choice. Enrollments were small for Groups VIII and IX; the two chose to combine forces. Noting that lack of time "prevented the thorough discussion some points required," the combined group reported for Group IX as follows:)

In dealing with the question of the reason for differing policies maintained by the Protestant churches toward education at elementary, secondary, and higher educational levels, the group recognized that this cannot properly be understood without reference to the historical role of the churches in education. There is no doubt a need in all Protestant bodies for a review of these policies, since many of them were inherited from the past rather than developed as conscious policies within recent years.

Nevertheless we believe there is good reason for differences in the policies of the church regarding higher education and elementary and secondary education because of some distinctive contributions of the Christian college to the life of the church and the nation, such as the important influence of the churches through:

(a) Church colleges training many of our public school teachers.

(b) The desirability of providing a Christian atmosphere for students who are removed from their parental homes and their home churches.

Further, since elementary and at least some sec-

ondary education is required on the part of all children, the church has a concern for the public school in terms of the welfare of the community as a whole. If a move in the direction of Protestant parochial schools should weaken the public school system there would thus be serious consequences for the entire nation. The contribution of the public school to national unity is also an important factor.

For these reasons it is proper to urge more adequate support of their church-related colleges on the part of the denominations constituent to the National Council of Churches even though we do not in principle advocate the development of church-sponsored elementary and secondary schools.

The interest of the churches in public education requires a sensitivity to any pressures that might involve the public schools in religious struggles. Such pressure produces reactions adverse to the best interests of both the churches and the public schools.

"Our discussions of this controversial issue are part of a normal process. Just as the Founding Fathers thought the rights and liberties of the individual would be safer in a government with powers distributed among legislative, judicial, and executive branches, so they felt the freedoms of the individual would be safer in constant tensions between the institutions of state and church."

—R. L. HUNT, in *The Phi Delta Kappan*. Bloomington, Ill. April, 1955, Page 244.

X. Evaluation, Methods, Techniques

Questions Referred to Group X

1. How do we evaluate teachings about religion in the public schools, to know when it has been worth the time and costs?

2. How can we evaluate any differences which may exist between children taught in public and those taught in non-public schools?

3. How can we evaluate differences in results in communities having practices of use of Bible, worship, in comparison with results in communities not having such practices?

4. How can we evaluate results of public schools of the United States in comparison with results of instruc-

tions in schools of countries where an established religion provides time for formal instruction in religious doctrines, etc.?

5. Do we think the religious development of children would be furthered by more specific instruction in formal content of religion, or by further exploration of improving total experience? By specific instruction in ethics, morals, and manners?

6. Is there any better way of improving the chances for religious growth of the children than by having good schools, with enough well-trained teachers of good character working with good equipment in a pleasant environment with not too many children?

7. Is every experience of a child

in the public school of concern to the religious educator?

8. How can observances of religious calendar events in the public schools contribute to mutual understanding and appreciation between children from different faith groups?

9. Do we wish the public schools to teach manners and courtesies due to members of other religious faiths?

10. To what extent and through what agencies should we plan experiments and evaluation of current practices of dealing with religion in public schools?

11. Can churches do anything to assist in securing good trustees for the public schools without danger of sectarian competition?

Group X. Report No. 1

In considering the relation of religion to public education, we must recognize that the general objectives of religious groups and of public school leaders are in accord at the point of primary concern for the development of the individual, and for establishing and maintaining conditions in the community which contribute to wholesome individual and group life. Public schools, therefore, must be concerned to provide an education which recognizes the role of religion in our cultural heritage and in human experience today. Religious groups should expect the public schools to emphasize religion only when it seems appropriate in the on-going life experiences of children and in ways which contribute constructively toward understanding and unity. The presentation of particular doctrines and practices of the various religious groups is the task of the family and the church, not that of the public school.

Assumptions

In considering the problems of evaluation, methods and techniques, our study group proceeded on the basis of the following assumptions regarding the relation of religion to public education:

1. That the public school is an agency of the entire community and not of any particular segment, and that the concern of education is with the development of individuals within the life of the total community rather than advancement of particular institutional interests;

2. That the goals of instruction with respect to religion in public schools should grow out of and be properly related to the general purposes of education;

3. That the methods, techniques and skills necessary for effective presentation of religious materials, together with the knowledge of child nature and of the learning process, are essentially the same as those required in any

other type of instruction;

4. That the program for teaching about religion for any given public school should be developed locally by cooperation between school authorities, parents and representatives of the various religious groups in the community with a recognition that responsibility for conducting the program rests with the school and that the proper function of religious groups is to assist school leaders in including religious emphases in the total educational program. Freedom of teaching and the autonomy of the school must be respected by religious groups. Impartiality with respect to various religious groups must be maintained by the school.

5. That the personal qualities and abilities of the teacher and the relation of the teacher to the pupils are fully as important as the particular content of instruction and therefore our concern is as much with teacher education as with specific subject matter.

6. That the basis for evaluation of religious teaching is the same as that of any other subject matter; namely, how does it affect personal growth and the achievement of wholesome life in the community.

We agreed that there is an urgent need to develop a more critical and evaluative attitude toward the effects of religious emphases in public education. We need to know much more than we now know about the positive contributions religion is making and can make to character growth and to desirable modifications in individual and group behavior. We find that too little attention has been given to the problem of evaluation and to the development of dependable instruments of testing and measurement in this area. On the basis of available data, we find it impossible to answer definitively such questions as the following:

What significant differences exist between children who have been taught in public schools where emphasis

upon religion is reduced to a minimum and those taught in non-public schools where religious emphases are central?

What significant results are obtained by the introduction into the public schools of such practices as Bible reading, worship, and formal courses in religion? How is the religious development of children furthered by specific instruction in religious doctrines? Does "teaching about religion" in the public school tend to minimize or to aggravate sectarian divisions and prejudices? What are some tangible results from many of the various patterns of emphasizing religion in the public schools?

Until more data are available on such questions, any dependable evaluations are difficult. It would seem that here is a fruitful field for experimentation and research.

We suggest that we seek to devise means of sharing more generally reports of significant experiences with respect to including religious emphases in the public schools, that the results of experimentation be more widely distributed, and that efforts be made to develop more reliable and adequate instruments of evaluation.

Evaluation

Sound evaluation of the educational enterprise, or any part of it, must be on the basis of the extent to which educational objectives have been achieved. If objectives are simply the acquisition of facts or information it is a relatively easy job to devise tests which will reveal the amount of subject matter the learner has acquired. However, if objectives are concerned with influencing behavior, evaluation becomes complex and difficult. The committee is interested in the latter types of objectives and evaluation.

Suggested guides in evaluation stated in the form of questions are listed below:

1. Do evaluation plans, techniques and methods stem from objectives of learning experience?
2. How was the learning experience planned? Was planning based on the learner's needs? Were these needs determined as objectively as possible? Were appropriate persons involved in the planning? Were the abilities, interests and training of teachers wisely considered?
3. Were objectives of the learning experience clearly understood and meaningful to the learner and other persons concerned with the program?
4. Were the learning experiences planned, organized and conducted in the light of available knowledge of effective learning processes?
5. Were the learning experiences an integral part of the learner's entire educational experience?
6. Are the results of evaluation used as a means of improving subsequent teaching experiences?

Group X. Report No. 2

In the process of teaching about religion in the public school all experiences are important. First of all one presupposes a teacher dedicated to the task who has an established personal faith. She must be informed in order to give her pupils a sense of security, and she must feel the support of her administration and community in order to face a sense of security of her own. With those requirements met the teacher will be expected to recognize and deal with the opportunities for religious emphasis at every age level and in all subjects. She will be

expected also to plan with religious values in mind.

A number of techniques have been tried in situations where the effort is made to conserve religious values: A few are described for their suggestive values:

1. A "thought for the day." A quotation or statement having religious content has been used in classrooms, written on the blackboard, posted on the bulletin board, or used as a theme. For the first day or so the teacher may suggest the thought. After that a committee would be responsible for choosing a thought from numbers contributed by the group.

2. Grace at noon. In one school this was cared for by a gift of chimes purchased by the children. When chimes were played in the lunchroom a moment of silence followed for individual meditation.

3. Literary references. In reading *Evangeline* reference was found to the "Sinai Prophet." No one knew who was the Sinai Prophet. A volunteer looked up the reference and made a report. The experience led to a discussion having religious value.

4. A counselor recognizes religious days of major faith. She keeps a calendar on her desk with days marked.

5. Teacher tries to illustrate a love and concern about a child's religion that has no relation to a desire to proselyte. Her aim is to help the child keep what is precious to him in his religious heritage.

6. Biographies are chosen to reveal the influence of religion as a guide in the lives of the great.

7. Teacher attempts on every occasion to gain respect for beliefs of any child—especially if the expression of the child shows that he has a conviction of what is right.

8. An example of seizing a child's problem for its value in bringing out religious emphasis: Some boys stole a considerable quantity of glass bricks from a building project across the street from the school. The teacher made an arithmetic project out of the incident. She had a committee call on the contractor to find out the cost of the bricks stolen and the amount of lost time because of the absence of the bricks, and so on. Children emerged with a consciousness of the social implications of a small theft.

9. Another teacher made a geometry project out of a study of a cathedral window. The windows might also figure in an art project.

10. Representatives of one faith had a "doll" project. A story-telling lady visits in the grades bringing a doll dressed to represent a national hero, a hero from a foreign land, or even a Bible character. She builds a story on the contributions of the group as they examine the doll.

11. Use can be made of the "show and tell" period in kindergarten and early grades. A Jewish boy brought a Menorah and was given opportunity to tell about its use in his religion.

12. A calendar is used in the school room on which are designated the special days of all faiths.

13. Recognition in assembly programs of religious festivals—one school enjoyed music of all faiths at Christmas time. Other schools take advantage of opportunities in presenting dramatics to insist upon positive rather than negative emphases; for example, in the choice of language for a character to use who seeks to represent modern youth in realistic fashion.

Hundreds of examples can be furnished by reference

to reports from various centers where teaching about religion is practiced. Examples will necessarily vary according to communities because much depends upon the alertness of teachers in responding to opportunities.

Members of Group X

Truman M. Pierce, <i>Chairman</i>	Lawrence C. Little
Lola Hazelwood, <i>Recorder</i>	Gertude E. Maull
Eugene E. Dawson	Lester J. Waldman
Corinne Jackson	

Church-State Issues in Religion and Public Education

The March 11 meeting of the General Board, in response to an overture from the Division of Christian Education, authorized the appointment of a Committee composed of representatives from the Division of Christian Education and the Division of Christian Life and Work to explore "the principle of separation of Church and State as it bears upon religion and public education."

The Division of Christian Education appointed to this Committee Luther A. Weigle, John Q. Schisler, and H. Torrey Walker. The Division of Christian Life and Work appointed Eugene C. Blake, Reuben E. Nelson, and Bishop Malcolm Peabody. Dr. Weigle served as chairman. The Executive Secretaries of the two Divisions were present and participated.

An overture from the December 1952 meeting of the General Department of United Church Men had been referred to the Division of Christian Education by the General Assembly. The Division gratefully welcomed "the concern of the General Department of United Church Men" and reaffirmed its commitment to the 1949 proposal, which was for a more comprehensive plan for emphasizing the place of religion in public education.

The Committee received full information relating to the plans of the Division of Christian Education for a Department of Religion and Public Education, the plans for which Department were approved by the former International Council of Religious Education in 1949 and confirmed later by the Division of Christian Education. These plans were placed before the members of the General Board in its March meeting.

Your Committee, in discussing the plans of the Division of Christian Education, recognizes that any such program must be conducted within the framework of the present and future policies of the National Council of Churches with regard to the functions of Church and State. The Committee believes that the plans of the Division of Christian Education are in accord with present policies of the Council. As an earnest of that intention, we note the reported desire of the Division to have on the Departmental Committee adequate representation from the Department of Religious Liberty of the Division of Christian Life and Work.

It is our understanding that the proposed Department will make consultative services available to state departments of education, to county and local school boards of education and administrators, to classroom teachers and supervisors, to administrators and faculty members of teachers' colleges and liberal arts colleges, and to all those interested and involved in American public education. We have noted with appreciation the declaration of faith in the American public school system. We commend the Division of Christian Education

for its intention to make such resources available to responsible school authorities in order that our schools may better fulfill their own purposes in serving the needs of the nation.

In the services to be provided by this proposed department, every attempt will be made to strengthen the distinctive and appropriate educational roles of the home, the Church and the state school respectively. The home and the Church must assume their primary roles as teachers of religion. That is, to them is committed the responsibility of nurturing and instructing children in religious commitment, faith and discipleship. No agency of the state, including the school, can safely or wisely be entrusted with this task.

At the same time, we believe that the public school has a responsibility with respect to the religious foundations of our national culture. It can declare, as the state itself declares, that the nation subsists under the governance of God and that it is not morally autonomous. It can acknowledge, furthermore, that human ethical and moral values have their ground and sanction in God.

The school can do much in teaching about religion, in adequately affirming that religion has been and is an essential factor in our cultural heritage.

The school can bear witness to its appreciation of the place of religion by the personal characters of those who teach in its classrooms.

No impairment of the separation of Church and State is involved in the assumption of such responsibilities. Nor is the basic responsibility of the home and Church in any way lessened. It is as committed persons gather in Churches and as they build homes that the most effective agencies of religious education are made possible. Moreover, as committed persons teach in or administer the public schools, they can exert religious influence by their character and behavior.

The Committee believes that as the people of our American communities seek to enrich the life of their schools and as they seek to explore the rightful and proper place of religion therein, they will be wise to avoid reliance upon legislative compulsion. Religious testimony and religious exercise especially are significant to the extent that they are free and voluntary.

We assume that these preliminary observations with regard to religion and public education will be supplanted in time by more comprehensive statements with regard to church-state relationships which will provide a general Council policy within which the Department of Religion and Public Education and all other units of the Council will operate.

—From the Report of a Committee presented to the General Board, National Council of Churches, Chicago, Ill., May 20, 1953.

Materials Received by Delegates

Sunday, November 6—American Education Week Observance

1. "Visit Your School," American Education Week flier. American Education Week, National Education Association, 1201-16th Street, N. W., Washington 6, D. C.
2. "It's Time to Prepare!," American Education Week flier. American Education Week, National Education Association, 1201-16th Street, N.W., Washington 6, D. C.
3. "Now Is the Time!" The Kelley School Construction. HR7535. Division of Legislation and Federal Relations, National Education Association, 1201 Sixteenth Street, N.W., Washington 6, D. C.
4. "Suggested Homework for Participants in the White House Conference on Education." Committee for the White House Conference on Education, Health, Education and Welfare Building South, Washington 25, D. C.
5. "Status and Trends—Current Statistics and Forecasts Related to Education." Research Division, National Education Association, 1201-16th Street, N.W., Washington, 6, D. C. October, 1955. 35c.
6. "A Brief Summary of the 1955 Teacher Supply and Demand Report." Reprinted from *The Journal of Teacher Education*, March, 1955. Research Division, National Education Association, 1201-16th Street, N.W., Washington 6, D. C.
7. Zorach Decision of the United States Supreme Court, given April 28, 1952. No. 431. Superintendent of Documents, U.S. Government Printing Office, Washington, D. C.

Sunday, November 6—Conference Dinner

1. "Religion and Education," NCC General Assembly Statement adopted December, 1952. NCC Department of Religion and Public Education, 79 East Adams Street, Chicago 3, Illinois.
2. "Church-State Issues in Religion and Public Education," Committee Report to NCC General Board, May 20, 1953. NCC Department of Religion and Public Education, 79 East Adams Street, Chicago 3, Illinois.
3. "Report of the Committee on Religion and Public Education to the International Council of Religious Education, February 12, 1949." NCC Department of Religion and Public Education, 79 East Adams Street, Chicago 3, Illinois.
4. "Summary Statement of Laws Related to Problems of Religion and Public Education" prepared by Don Conway. (See Page 5.)

Sunday, November 6—Study Groups

1. September and October, 1955 issues of "Free Mind." American Humanist Association, Yellow Springs, Ohio.
2. "Religion in Public Education: A Statement of Views," The American Jewish Committee. American Jewish Committee, 386 Fourth Avenue, New York 16, New York.
3. "Statement of Principles on Sectarian Practices in the Public Schools Adopted in 1948 by the National Community Relations Advisory Council and the Synagogue Council of America. Joint Advisory Committee, Synagogue Council of America, and National Community Relations Advisory Council, 9 East 38th Street, Room 301, New York 16, New York.
4. "Statement of Policy on Religion in the Public Schools, Approved by the National Commission of the Anti-Defamation League of B'nai B'rith, New York 22, New York.
5. "Statement of Position on Three Approaches to the Issue of the Role of Public Schools in Dealing with Religion" — Synagogue Council of America and National Community Relations Advisory Council, November 6, 1955. Synagogue Council of America and National Community Relations Advisory Council, 9 East 38th Street, Room 301, New York 16, New York.
6. Report of Committee on Juvenile Delinquency, The Guild of Catholic Lawyers, September 28, 1955. Archdiocese of New York, New York City, New York.
7. "Recommendations for the Implementation of the Regents' Proposals Concerning Moral and Spiritual Values in our Public Schools. May, 1954. Office of the Secretary of Education, Archdiocese of New York, The Roman Catholic Church.
8. "The Bible in the Early Public Schools of Kentucky." NCC Committee on Religion and Public Education, 79 East Adams Street, Chicago 3, Illinois.
9. "Legal Status of Bible Reading in the Public Schools." 1951. U.S. Office of Education, Washington 25, D. C.
10. March, 1955 issue of "Church and State." Protestants and Other Americans United for Separation of Church and State, 1633 Massachusetts Avenue, N.W., Washington 6, D. C.
11. September, 1955 issue of "Defense Bulletin" — Democracy's Defense Through Education. National Education Association, 1201-16th Street, N.W., Washington 6, D. C.
12. October 15, 1955 issue of "Informa-

tion Service" on American Education Week, etc. NCC Bureau of Research and Survey, 297 Fourth Avenue, New York 10, New York. Single copies, 10 cents per issue.

Monday, November 7—Denominational Reports Meeting

1. "Waging the Battle for Religious Liberty." Joint Committee on Public Affairs, Baptists of the United States, 1628 Sixteenth Street, N.W., Washington 9, D. C.
2. "Struggling for Liberty, the Baptist Role." Protestants and Other Americans United for Separation of Church and State, 1633 Massachusetts Avenue, Washington 6, D. C.
3. Evangelical United Brethren Statement. Committee on Religion and Public Education, 79 East Adams Street, Chicago 3, Illinois.
4. Evangelical and Reformed Statement on "Religion and Public Education." Evangelical and Reformed Church, Commission on Christian Social Action, 1505 Race Street, Philadelphia 2, Pennsylvania.
5. November, 1954 issue of "Christian Community" on "The Church Is Concerned About Public Education." Evangelical & Reformed Church Commission on Christian Social Action, 2969 West 25th Street, Cleveland 13, Ohio. Single copies, 5 cents per issue.
6. Methodist "Statement on Church and Public School Relations." General Board of Education, The Methodist Church, Box 871, Nashville 2, Tennessee.
7. Methodist Adult Fellowship Series on "A Christian Citizen's Concern for the Public Schools." Board of Education, The Methodist Church, Box 871, Nashville 2, Tennessee.
8. Presbyterian, U.S. Faculty Conference flier, August 26-31, 1955. Board of Christian Education, Presbyterian Church, U.S., Box 1176, Richmond 9, Virginia.
9. "Two Major Issues," Report of the Presbyterian, U.S. Council of Christian Relations. Board of Church Extension, Presbyterian Church, U.S., Box 1176, Richmond 9, Va.
10. Copy of October 22, 1954 letter from Presbyterian, U.S. Board of Church Extension to Ministers of Synod of Georgia regarding public schools. Rev. Malcolm P. Calhoun, 341-B Ponce de Leon Avenue, N.E., Atlanta 8, Georgia.
11. "General Assembly Pronouncements Regarding Public Schools and Problems Associated with Them—Presbyterian Church, U.S.A. Board of Christian Education, Presbyterian

OFFICIAL STATEMENTS of policy for the National Council of the Churches of Christ in the United States of America are made only by its General Assembly, and by its General Board between the biennial sessions of the General Assembly.

The Conference on Religion and Public Education was a study conference sponsored by the Committee on Religion and Public Education, one of 72 activity programs in the National Council of Churches. The working papers and reports of the National Conference on Religion and Public Education did not require, nor do they carry, the approval of the National Council of the Churches of Christ in the United States of America, nor approval by any denomination or council of churches constituent to it.

- cation." Department of Christian Education, Church Federation of Greater Chicago, 77 West Washington Street, Chicago 2, Illinois.
18. "World Council of Churches to Make Special Study of Religion and Public Schools," extract from *Evanston Report*. Department of Religion and Public Education, 79 East Adams Street, Chicago 3, Illinois.

Monday, November 7—Morning Study Groups

1. Extracts from "Foundation Values of American Life . . . for Major Emphasis in the Cincinnati Public Schools." Department of Instruction, Cincinnati Public Schools, Cincinnati, Ohio.
2. "Character and Religious Education in the Elementary Curriculum of the Meridian, Mississippi Public Schools," from Chapter III, "Character and Religious Education," in "The Elementary Curriculum for the Meridian, Mississippi Public Schools." Report Number I, 1940. Superintendent of Schools, Meridian, Mississippi.
3. "Exploring Basic American Documents for their Moral and Spiritual Values," issued by the Nebraska Department of Public Instruction in cooperation with The American Legion, Nebraska Department, 1954. The Nebraska Dept. of Public Instruction, Lincoln, Nebraska.
4. "The Regents' Recommendations for School Programs on America's Moral and Spiritual Heritage." The University of the State of New York, State Education Department, Albany, New York. March 25, 1955.
5. "The Regents Statement on Moral and Spiritual Training in the Schools." The University of the State of New York, State Education Department, Albany, New York. November 30, 1951.
6. "Moral and Spiritual Values in the St. Louis Public Schools," extract from *The Saint Louis Public School Journal*, official publication of the Department of Instruction, St. Louis Public Schools, St. Louis, Missouri. Volume 7, No. 3. Research and Survey Series No. 15. January, 1954.
7. "San Diego, California: A Guide to Moral and Spiritual Education in Elementary Schools," extract from "A Guide to Moral and Spiritual Education in Elementary Schools, Part I," 1953, San Diego City Schools, San Diego, California.
8. "An Educational Platform for the Public Schools—Some Phases of Instructional Policy." 1952. Inland Press, Inc., 600 West Van

Buren, Chicago 7, Illinois. 10c in lots under 100 copies; 5c each in lots of 100 or over.

9. "The Public Schools and Religion—A Discussion of Desirable Policy," by Dr. George H. Reavis, 510 Merchandise Mart Plaza, Chicago 54, Illinois.
10. List of Christian Education Objectives. Department of Audio-Visual and Broadcast Education, NCCC USA, 79 East Adams Street, Chicago 3, Illinois.

Monday, November 7—Afternoon Study Groups

1. Description of Religious Education Association.
2. November-December, 1953 issue of *Religious Education*. Religious Education Association, 545 West 111th Street, New York 25, New York. Single copies, \$1.00 each. Membership in Association, \$5.00 or more per year.
3. April, 1955 issue of *Phi Delta Kappan* on "Religion in Education." Phi Delta Kappa, 2034 Ridge Road, Homewood, Illinois. Single copies, 50c each. Subscriptions, \$4.00 per year.
4. "School Enrollments in the Continental United States, 1953-54 and 1954-55," from "The Progress of Public Education in the United States of America, 1954-55." U.S. Office of Education, Washington 25, D. C.
5. "How Many Full-time Day Schools Under Church Auspices Are There in the United States?" Department of Religion and Public Education, 79 East Adams Street, Chicago 3, Illinois.
6. "Religious Teaching in High Schools," an editorial in *Christian Education*. Christian Education Movement, 74 Balgownie House, Commissioner Street, P. O. Box 3624, Johannesburg, South Africa. Volume 14, No. 3, August, 1955.
7. "Public and Private School Graduates in College." Reprinted from *The Journal of Teacher Education*, March, 1955. Editor, *Journal of Teacher Education*, 1201-16th St., N.W., Washington 6, D. C.
8. Subcommittee on Constitutional Rights Questionnaire on The Religion Clause of the First Amendment. Senate Subcommittee on Constitutional Rights, Chairman Thomas C. Hennings, Senate Office Building, Washington, D. C.

(EDITOR'S NOTE: This list of materials should not be regarded as a bibliography on problems of religion and public education. An extensive annotated bibliography, recently prepared, is available at a service charge from the American Association of Colleges for Teacher Education, 11 Elm Street, Oneonta, New York.—R.L.H.)

- Church, USA, Witherspoon Building, Philadelphia 7, Pennsylvania.
12. "Religious Education in the Schools of Canada." Committee on Week-day Religious Education, Canadian Council of Churches, 299 Queen Street, West, Toronto, Ontario, Canada. 20c.
13. Report of United Church of Canada Commission on Religious Instruction in Public and Secondary Schools. United Church of Canada, 299 Queen Street, West, Toronto, Ontario, Canada.
14. "The Christian and His Public Schools" — American Lutheran. Board for Christian Social Action, American Lutheran Church, 57 East Main Street, Columbus 15, Ohio.
15. Flier describing 1954 Conferences for Public and Private School Teachers—United Lutheran. Board of Parish Education, The United Lutheran Church in America, 1228 Spruce Street, Philadelphia 7, Pennsylvania.
16. "Summary of Replies from Inquiry to Denominations Regarding the Churches and Public Education." NCC Committee on Religion and Public Education, 79 East Adams Street, Chicago 3, Illinois.
17. Church Federation of Greater Chicago Tentative Statement of Policy on "The Relation of the Churches to the Public Schools and the Place of Religion in Public Edu-

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Worship Resources

for March, 1956

Primary Department

by Mabel Niedermeyer McCaw*

THEME FOR APRIL: *Jesus, the Friend of All*

FOR THE LEADER:

Beginning with the Easter message that Jesus lives forevermore, the worship resources for April will deal with specific instances in which Jesus showed his friendship and love for various types of individuals. The story of Zacchaeus will be told as an example of the friendship of Jesus for those who are lonely. Mary Magdalene and her precious ointment illustrate Jesus, Friend of Sinners. The blind man healed in the Pool of Bethesda is an example of the compassion which Jesus showed to those who were physically handicapped. And, of course, the familiar story of Jesus blessing the children shows his friendship with boys and girls. If you have pictures illustrating these subjects, use them when telling the story.

The hymns introduced in these services are from *Hymns for Primary Worship*, but some may be found in other children's hymnals as well. If the children do not know them, try to find a time for learning new hymns.

Your worship center should be especially beautiful for Easter Sunday. If your primaries have purchased a lily to be used later in the church service or to be taken to a shut-in of the church, as some primary groups plan to do at Easter time, their plant may first be used in their own department.

1. Jesus Lives

PIANO PRELUDE: "Christ the Lord Is Risen Today," No. 91

CALL TO WORSHIP: "Come with Hearts Rejoicing," No. 156 (If the children do not know this choral call to worship, the leader may say the words instead.)

*Cohasset, Minnesota. Writer of curriculum and other materials for religious education; formerly a staff member of the United Christian Missionary Society (Disciples of Christ).

HYMN: "All the Happy Birds of Spring," No. 92

CONVERSATION:

Today is one of the gladdest days in all the year in our church. Everyone I met this morning seemed to be especially happy. And everyone of you seem to be happier than usual. I wonder why. (Pause for the children to respond.) Yes, of course, today is Easter! And Easter tells us that Jesus is alive and will always be our Friend. Why, even the things about us out-of-doors seem to tell us that message. The song which we have just sung mentioned some of them. What were they? (Lead the children to think of the words of the song as they recall the objects of spring which declare the Easter message.) All of this new life and beauty add to our happiness at this time, don't they? Let us think again of the story in the Bible about the first Easter Day.

BIBLE STORY:

"HE IS RISEN"

There was sadness in the hearts of the friends of Jesus. A night and a day had passed since he had been killed. It was evening again. Three of the women, Mary, Magdalene, and Joanna were together.

"If there was only something we might do for him?" said Magdalene sadly. "Always he was helping others, and now there seems to be nothing we can do for him."

"We might prepare spices for his burial," suggested Mary.

"And take them to anoint his body in the morning," added Joanna. "It is not much, but it is all we can do now."

"That is good," agreed Magdalene. And the women forgot their sadness a bit while they prepared spices to take to the garden tomb in the morning.

The next day was a beautiful one. Soon after the sun was sending its warm rays to the earth, the women started on their way. As they walked along they were reminded again and again of Jesus, their friend.

"How Jesus loved the beauty of God's world!" said Mary.

"Yes, everything in nature was his

friend," agreed Joanna.

"Do you remember what he said about the birds and how God cares for them?" asked Magdalene.

"And the lilies of the field," added Mary. "I can almost hear him telling how God cared for them, and how much more he cares for us."

"How he would have loved this morning," Magdalene said. "For this morning seems even more beautiful than others."

Then the women grew silent. They were nearing the tomb in which the body of Jesus had been placed. Suddenly Joanna stopped. "Look," she cried. "The stone has been rolled away."

Then the women went forward and into the tomb.

"He is gone!" cried Mary. "His body is not here."

Then as the women looked around inside the tomb, they saw a young man dressed in white.

"Why do you look for Jesus here?" he asked. "Do you not remember that he said that he would arise on the third day? He is not here, but is risen as he said."

"Not dead, but risen?" said the women, all speaking together.

And suddenly they knew what had happened. Their friend, Jesus, was no longer dead. He was alive again. And true happiness filled their hearts. Dropping their spices, they ran out of the tomb and back toward the streets of Jerusalem.

"Jesus is risen! He lives, he lives!" they happily told everyone whom they met. And then seeking out the disciples of Jesus, they told them the good news.

PRAYER: Thank you, God, for Easter. We thank you for all the new life and beauty we find in your world at this time of the year. But most of all we are glad that Jesus lives and is our friend today. Amen.

OFFERTORY SERVICE:

Leader: On this glad Easter Day, let us bring our gifts so that others may come to know Jesus, too. (If a special offering is being received at this time, mention its purpose.)

Quiet Music while offerings are being received by children chosen for that purpose.

Hymn of Dedication: "Bless Thou the Gifts We Bring," No. 172

HYMN: "The Loving Jesus Is My Friend," No. 122

PIANO POSTLUDE

2. Jesus, Friend of Children

PIANO PRELUDE: "The Loving Jesus Is My Friend," No. 122

CALL TO WORSHIP: "Come with Hearts Rejoicing," No. 156

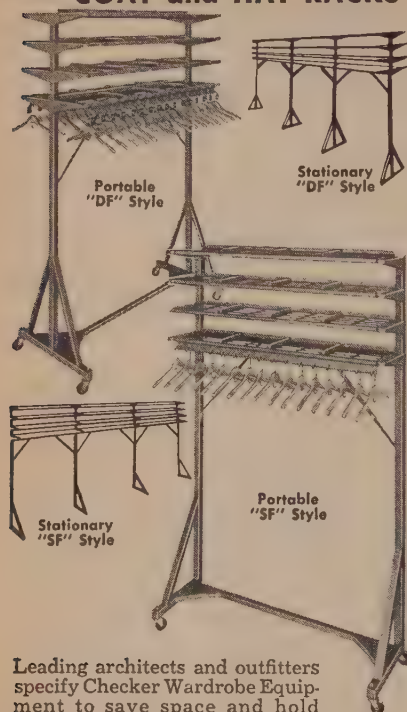
HYMN: "Tell Me the Stories of Jesus," No. 82

LEADER:

Has this been a happy week for you? Did the happiness which you felt on last Sunday last all through the week? Just knowing that Jesus is and always will be our friend should make us happy all the time.

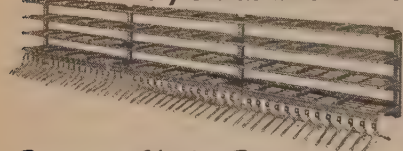
You will remember that one of the stories in our Bible is about Jesus and the children. I am sure you remember that story. Would someone like to remind us of it now? (Encourage one child or several of the children to retell the story of Jesus and the children. Then continue:) (Child's name) has told us that story beautifully. But would you like to listen while we read it again from our Bible?

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BIBLE READING: Matthew 19:13-15

PICTURE STUDY:

Call attention to the picture of Jesus and the Children which you have placed on your worship table today. Guide the boys and girls in their study of it. Tell the name of the artist and lead them to discover the beauty and meaning of the picture.

HYMN: "I Think When I Read That Sweet Story of Old," No. 79 (As the children are still looking at the picture, begin to sing this hymn softly, indicating by your expression that the children join in singing.)

PRAYER: Thank you, God, for Jesus. We are glad that he was the friend of children and that they were his friends, too. We are glad that he is our friend today.

Thank you, God, for Jesus. Amen.

OFFERTORY as in previous service.

PIANO POSTLUDE

3. Jesus, Friend of the Lonely

PIANO PRELUDE: "I Think When I Read That Sweet Story of Old," No. 79

CALL TO WORSHIP: "Come with Hearts Rejoicing," No. 156

HYMN: "Often Jesus' Friends Remembered," No. 81

LOOKING AT A PICTURE: One showing Jesus and Zacchaeus

Jesus is talking with one of his friends in this picture. His name is Zacchaeus. As you look at the picture, let me tell you the story of Zacchaeus as we find it in our Bible.

BIBLE STORY:

LONELY ZACCHAEUS FINDS A FRIEND
Zacchaeus was lonely. He had few friends. He collected money for taxes from the people. He often collected more money than the actual amount of the taxes, and kept that money for himself. So Zacchaeus became a rich man.

"He is rich because he has been dishonest with us," said the people. And few of them liked him at all.

Zacchaeus had heard his neighbors and others talk about Jesus. He had heard them tell of the wonderful things Jesus was saying and doing. He learned of his kindness toward people, too.

"If only I could hear Jesus," Zacchaeus thought to himself. "If only I could see him. Perhaps he would show kindness to me as he has done toward others."

One day Zacchaeus learned that Jesus was to pass through his city of Jericho. "Now I will see him," Zacchaeus said. So he followed the crowd who went to see Jesus.

The people waited at a place at the side of the road coming into town. Zacchaeus was small in size. He could not see over the shoulders of the people in front of him. When he tried to get closer to the front of the crowd, people frowned at him, and some even told him to stay where he was.

Then Zacchaeus had an idea. He went quickly to a tree growing at the side of the road and climbed up into its branches. "I will be able to see Jesus from here," he said to himself. "I can see him above the heads of the others."

Zacchaeus did not have long to wait. He soon saw a man coming up the road with others following him. Zacchaeus knew the man was Jesus. He leaned out further so that he could see him well as he came toward him.

Suddenly Jesus stopped. He looked up into the tree at Zacchaeus.

"Zacchaeus," he called, "come down

quickly for I am going to your house this day."

Zacchaeus wondered whether he had heard correctly. Did Jesus really say he was going to his house that day? Then as Jesus still looked at him and waited, Zacchaeus hurried down the tree and made his way toward Jesus. This time the people had to let him through for Jesus had spoken to him.

Later when Zacchaeus and Jesus were together, the lonely feeling which Zacchaeus had had left him. "Jesus is my friend," he thought, and he was happier than he had ever been before.

Then something else happened to Zacchaeus. He remembered that he had not always been honest in collecting the taxes from the people. He thought of the riches he had piled up for himself. He turned to Jesus and said, "Lord, I will give half of all I own to those who are in need. And I will give back four times as much money as I have taken dishonestly from others." Jesus looked happily at Zacchaeus. "Today I have found another true friend and follower," he said.

And as he thought of the new life before him, somehow Zacchaeus knew he would not be lonely again.

PRAYER: Thank you, God, for Jesus. We are glad to know that he was a friend to lonely Zacchaeus, and that he is a friend of lonely people today. May we never feel lonely because he is our friend. Thank you, God, for Jesus. Amen.

OFFERTORY SERVICE as in previous services.

CLOSING HYMN: "The Loving Jesus Is My Friend," No. 122

PIANO POSTLUDE

4. Jesus, Friend of Those Who Do Wrong

PIANO PRELUDE: "Often Jesus' Friends Remembered," No. 81

CALL TO WORSHIP: "Come with Hearts Rejoicing," No. 156

HYMN: "Tell Me The Stories of Jesus," No. 82

LEADER:

We have thought about Jesus as being a friend of children and a friend of lonely people. Jesus was also the friend of those who did wrong in his day. And he is the friend of wrong-doers or sinners today. He is their friend and ready to help them turn from the wrong way they are living and do what is right and good. Our Bible story today tells us about Jesus' friendship for a sinful woman.

BIBLE STORY:

MARY MAGDALENE MAKES A FRIEND

Mary Magdalene had done things that were wrong. She knew that she was doing wrong, but it did not bother her until she heard about Jesus. Then she went to hear him, too, and knew that she should stop living as she had been living. She knew she must begin to live as Jesus was teaching men and women to live.

Mary Magdalene came to love Jesus. She wanted to become a friend of his. She wanted to tell him she was sorry for the way in which she had been living, and that she wanted to do what was right.

One day she learned that Jesus was having dinner with one of the men in Capernaum. "I will go and show my love for Jesus," she said to herself. "Perhaps, oh perhaps, he will forgive me for the wrong things I have done."

So Mary Magdalene took a jar of precious perfume and went to the home

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for all
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A794-6 Rebirth of Faith (38 frames) (The Reformation—specifically Lutheran, Calvinist, Anglican, Anabaptist, and Roman Catholic developments.)

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A794-7 Modern Christianity (35 frames) (The theology, ethics, organization, and outreach in the period from 1648 to 1918, emphasizing developments in the United States.)

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where Jesus was. She slipped in the door and went over to Jesus. As she looked at him, she became even more sorry than before for what she had done. She began to cry and her tears fell on Jesus' feet. Mary Magdalene stooped down and wiped the tears away with her long hair. Then she poured out the perfume on Jesus' feet to cool them from the hot journey he had made.

Now Simon, whom Jesus was visiting, did not like what Mary Magdalene had done. He knew that she had been living in wrong ways, and he thought Jesus should have nothing to do with her. Jesus knew how Simon felt, and he turned to him and said,

"Simon, do you see this woman? I came to your house and you gave me no water to cool my feet. But this woman has wet my feet with her tears and wiped them with her hair. You did not anoint my

head with oil, but she has anointed my feet with a precious ointment."

Then Jesus turned to Mary Magdalene. He smiled at her as he said, "Mary Magdalene, your sins are forgiven."

Mary Magdalene looked up in the face of Jesus. She saw there only kindness and love, and Mary knew that Jesus was truly her friend and that he had forgiven her for what she had done in the past.

LOOKING AT A PICTURE: If you have a picture showing Mary Magdalene anointing the feet of Jesus in the home of Simon, guide the children in studying it together at this time.

PRAYER: Thank you, God, for Jesus. We are glad that Jesus was a friend of those who did wrong. We are glad that he is our friend even when we do wrong today. Thank you, God, for the way in

which he helps us to do what is right and good. Thank you, God, for Jesus. Amen.

OFFERTORY SERVICE as in previous services.

HYMN: "The Loving Jesus Is My Friend," No. 122

PIANO POSTLUDE

5. Jesus, Friend of the Handicapped

PIANO PRELUDE: "Jesus Was a Loving Teacher," No. 85

CALL TO WORSHIP: "Come with Hearts Rejoicing," No. 156

HYMN: "Often Jesus' Friends Remembered," No. 81

LEADER:

Again and again we read in our Bible that Jesus had compassion on individuals or groups of people. He was sorry when they were sad or discouraged. He was sorry when they were sick or in trouble. He was saddened when he found men and women and boys and girls who were hungry and in need. He was saddened, too, when he found people doing what was wrong. Always he wanted to give the help he could so that everyone could live life at its best with strong bodies and hearts of love toward God and others.

There are many stories in our Bible which tell of ways in which Jesus helped people who were sick or in trouble. I am sure that you can remember some of them. Let us think about them now. Do you remember a story in which Jesus helped someone in a special way? (Call on a child whom you feel sure will recall a story of this kind. Then encourage the others to tell of stories which they remember. If the story of the man at the pool of Bethesda should be among them which are recalled, do not retell it in full. If it is not included, bring this story recall period to a close by telling it as given here.)

BIBLE STORY:

JESUS BEFRIENDS A SICK MAN

It was early morning in Jerusalem. The people were stirring in their homes, and already the streets were being filled with tradesmen going to their shops or stalls in the market places.

To Reuben the day was like any other day for him. For thirty-eight years he had been sick and unable to care for himself. He had been taken by his friends day after day to the Pool of Bethesda in the hope of being cured. But his friends could not stay with him, and each time when the waters in the pool were disturbed, someone else went down into the pool before him.

But today Reuben would try again. Had not those who were able to dip themselves in the water been cured of their illnesses? Some day, he, too, would be cured in that way. "Who knows, perhaps this very day I will be cured," thought Reuben as he waited for his friends to come for him.

As they carried him to the pool, Reuben told his friends of his hopes. "Perhaps I will not be here when you come for me this evening," he added as they left him in his usual place at the side of the pool.

"That will be fine," said his friends. "We, too, hope this is the day when you will be made well."

After they had gone, Reuben watched the water in the pool. At the first sign of bubbling, he raised himself and tried to go down into the water. But another sick one was ahead of him, so he sank back on his pallet again. But Reuben did not give up hope. Each time the water bubbled he painfully drew toward the

teaching as JESUS taught

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edge of the pool. But each time, he was forced to give place to another.

The day lengthened into noon, and then into the afternoon. Suddenly a shadow fell over Reuben. Looking up, he saw Jesus standing at his side, but did not know it was Jesus.

Jesus looked at Reuben kindly. "Do you want to be healed?" he asked gently.

"Sir, I have no one to put me in the waters when they are disturbed," answered Reuben. "And there is always some other one ahead of me."

Jesus said to him, "Rise, take up your pallet and walk."

Reuben did as he was told, and imme-

diately he was healed. But before he could say anything to the man who had healed him, Jesus had slipped away in the crowd.

PRAYER: Thank you, God, for Jesus. We are glad for the many ways in which Jesus helped the people who lived about him long years ago. We are glad for the ways in which he helps us today. Thank you, God, for Jesus. Amen.

OFFERTORY SERVICE as in previous services.

CLOSING HYMN: "I Like to Think of Jesus," No. 76.

PIANO POSTLUDE

to us to help, comfort, and cheer us. Give us more understanding of what Easter means. May its wonder and joy fill our lives and make us better followers of Jesus. Amen.

QUIET MUSIC

HYMN: "The Strife Is O'er," No. 55

2. Glad for My Church

CALL TO WORSHIP: Psalm 117

HYMN: "Long Ago the Friends of Jesus," No. 93

SCRIPTURE: II Corinthians 9:6-13

STORY:

THEY HAD NO CHURCH

Long, long ago, about two hundred years after Jesus had left the earth, life was very hard for Christians. The Apostle Paul and all his helpers and other loyal friends of Jesus, had helped to take the Good News—the Gospel—to Greece, Rome, and even into Asia. They were men who were happy, full of the joy of having a wonderful faith and they wanted everyone to know about it.

Because of this, they went about and preached, and the people who heard them told others the Good News. Christians simply could not help themselves—they wanted everyone to hear about Jesus!

But they got into trouble because they preached against bowing down before the Emperor of Rome. They preached against the Greek household gods. The rulers said among themselves, "What shall we do about these stubborn Christians who insist on their God alone?"

The enemies of Christianity severely punished the Christians, hoping that this would quiet them. But it did not. Then Christians were forbidden to meet for worship. But instead of discouraging them, this made them plan how they could worship in secret.

Down under the earth the Christians went, digging those underground tunnels that we call the catacombs. In them they buried the dead, talked about Jesus, sang, prayed, and worshipped.

Thus the Church was born: first in the homes of early Christians, and then in underground meeting places. Always, no matter how much persecution and trouble came, the Christians were faithful and happy in their belief that the Church would never die because their Leader, Jesus, had showed them the best way to live.

HYMN: "Faith of Our Fathers," No. 94

OFFERING AND DEDICATION: "Thy Work, O God," No. 128

PRAYER HYMN: "O Master of the Loving Heart," No. 83

PRAYER:

Our Father, it is easy for us to go to church. No one stops us from coming if we really want to go to worship. Help us to be more grateful for our church. Help us to be willing to work for it harder and to tell others about how much it means to us. We are glad for our church and we thank you for it. Amen.

HYMN: "Our Church," No. 92

3. Friends at Church

PRELUDE: "Our Church," No. 92

CALL TO WORSHIP: Psalm 117

CONVERSATION ABOUT FRIENDS AT CHURCH:

Who are our friends at church? I am your friend. The people sitting next to you are your friends. What other special church friends can you name? (Let the children suggest several as you write them

Junior Department

by Jean Louise Smith*

THEME FOR APRIL: *Our Church*

This month you may want to use a favorite picture of Jesus or a cross at the worship center. Flowers would also be appropriate.

1. Jesus Lives for Us, Easter Sunday

PRELUDE: "O Joyous Easter Morning," No. 56†

CALL TO WORSHIP:

O joyous Easter morning
That saw the Lord arise!
O bright and happy morning!
The clouds have left the skies.

O gladsome Easter morning!
Christ is the Victor King!
Then let us all with gladness
Our thankful praises sing.

HYMN: "Jesus Christ Is Risen Today," No. 54

MEDITATION:

Those were sad days indeed when Jesus' friends thought that he had died and left them alone. They were afraid, not knowing what to do next. But then came that wonderful Easter morning!

Though we read about it in the Bible and sing of it in song, we can never quite imagine the joy and the amazement that Jesus' disciples and friends had when he came back to see them and to comfort them. At Easter, we try to feel this same joy because we know that Jesus is with us too. We have beautiful flowers in the church and great services of worship and praise with glorious music and sermons to remind us of the happiness that this day brings to Christians. We like to wear our best clothes in honor of the great day.

Easter is a mystery. The older one grows, the more Easter means. Let us, then, love it and be glad—for the Lord lives for you and for me!

HYMN: "O Joyous Easter Morning," No. 56

*Miss Smith is a free-lance writer who lives in Ardmore, Pennsylvania.

†All hymn numbers refer to *Hymns for Junior Worship*.

OFFERING AND DEDICATION: "Thy Work, O God, Needs Many Hands," No. 128

SCRIPTURE: Mark 16:1-15 (The Easter story)

EASTER POEMS:

Morning awakes and morn awaking
sings;
Light speeds from heaven to earth with
glowing wings.
Gone are the night, the terror, and the
gloom;
Christ hath arisen, and left the awful
tomb.
Glory to thee, O Christ, Thy people
bring;
Thou art the Lord, and our Immortal
King.

—From the Easter Litany of the
Eastern Orthodox Church

MY EASTER WISH

May the glad dawn,
Of Easter morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night
On thine heart write,
O Christ, I live for thee.
—Author unknown

THE WORLD ITSELF KEEPS EASTER DAY

The world itself keeps Easter Day,
And Easter larks are singing.
And Easter flowers are blooming gay,
And Easter buds are springing.
And Lord of all things lives anew,
And all his works are rising too.

—Fifteenth century Latin hymn

EASTER MUSIC: Use a soloist to sing a favorite Easter number or hymn, or listen to a recording of Easter music.

EASTER PRAYER:

Dear God, we thank you for Easter and for the great joy it brings to us. Thank you for Jesus, for the faith that we have which tells us that he still lives and comes

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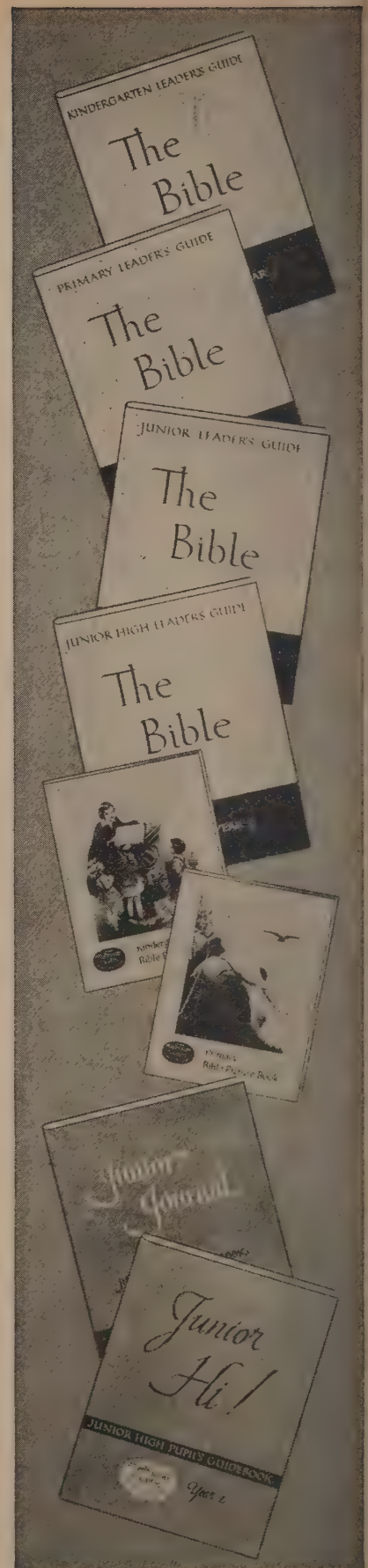
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down on the blackboard or paper chart. Be sure the minister, the organist, and other workers are included in the list.)

What are some of the things these friends do to make the church a good place to come to? (Discuss this, stressing the way everyone works together to accomplish things in the church.)

HYMN: "Forward Through the Ages," No. 95

SCRIPTURE: I John 4:11,12, 20,21

OFFERING AND DEDICATION: "Thy Work, O God," No. 128

QUIET MUSIC: "Our Church," No. 92

LITANY:

Leader: For friends at church, for all those who love and work for thee—

Response: We thank thee, O God, (and so after each statement)

Leader: For teachers and leaders who help us to know more about thee and Jesus and his Church—

Leader: For the minister who is our friendly guide and teacher, who helps us when we are sick or in trouble—

Leader: For all our church friends, here and around the world, who love and serve thee and work to make thy Church a place worthy of thy love—

HYMN: "Jesus Shall Reign," No. 91

4. My Church Helps Others

PRELUDE: "Our Church," No. 92

HYMN: "Our Church," No. 92, first stanza.

SCRIPTURE: Acts 4:32-37 (To be read by one of the juniors.)

CONVERSATION:

The words that we just read from the Bible are strange indeed. Can you tell me why? Have you ever heard of Christians "sharing all things in common?" That was the unusual part of the Scripture that was just read. It told the strange story of how the early church people had all their possessions in common and shared them. They even sold their land and brought the money that they got for it to the apostles so that they might give some to anyone who needed it!

Today we do not show our love for others quite this way. But we in the church try to help others. While we sing stanzas 2 and 3 of "Our Church," let us think what these verses tell us about how the church helps others today.

HYMN: "Our Church," No. 92, stanzas 2 and 3

CONVERSATION (continued):

What did this hymn say about ways the church helps others? (Develop the discussion to include some specific things your church does to help—things that the children are familiar with or should know about.)

OFFERING AND DEDICATION: "Thy Work, O God," No. 128

PRAYER:

Dear God, help us to be ready at all times to give friendly service. Open our eyes to see what we need to do to help friends in need, to speak a thoughtful word, and to do in word and deed what Jesus taught us. We thank you for the Church and for all it means to us and to Christians everywhere. Amen.

HYMN: "Jesus Shall Reign," No. 91

5. My Church and Me

PRELUDE: "I Would Be True," No. 62

CALL TO WORSHIP: Ephesians 4:32; 5:1,2a

HYMN: "I Would Be True," No. 62

SCRIPTURE: Ephesians 4:23-32

STORY:

"AND WALK IN LOVE"

Johnny looked up from his Bible with a puzzled expression and said to his mother, "Walk in love," now what in the world does that mean? How can you walk in love?"

Mother smiled. "I expect that the Bible uses the word 'walk' a little differently than we do. We might express the same idea by saying 'go out in love,' or 'live in love.'"

"Do you know anyone who really 'walks in love' all the time?" Johnny said thoughtfully. "I think it would be just about impossible to do."

It was Mother's turn to think hard. Finally she said, "No one is really perfect, but we both know a lot of people who try hard to 'walk in love.' There is Mrs. Abbott, for instance."

"Mrs. Abbott!" Johnny looked puzzled. "Why, she's our cleaning lady! She doesn't have much money to do things for people. How can she 'walk in love'?"

Mother said quietly. "Do you know what Mrs. Abbott does when she isn't working six hours a week for us?"

Johnny shook his head.

"Well, she does full-time work, cleaning at the hospital," Mother said. "She comes here on her day off."

"Why does she do that? Doesn't she get enough money at the hospital?" Johnny wanted to know.

"She earns just enough to live on, but no more. And that doesn't leave her anything to give to the church or to help others with," Mother replied.

"I shouldn't think a person who worked as hard as Mrs. Abbott does at the hospital would have to give anything to others," Johnny said.

"That's just it—she doesn't *have* to; she *wants* to. And do you know what she does?" Mother questioned.

Johnny shook his head.

"She helps blind people. She reads to them, takes them shopping, does errands for them, and even helps them keep their homes tidy. She uses the money she earns at our house to do all this after work, in the late afternoon and evening," Mother explained.

"Whew!" Johnny exclaimed. "She *does* 'walk in love'! I guess that puts some of the rest of us to shame."

HYMN: "Our Church," No. 92

OFFERING AND DEDICATION: "Thy Work, O God, Needs Many Hands," No. 128

PRAYER: Dear God, we do not always remember to "walk in love." Help us to see what we can do, every day, all around us, and then quietly, without even telling others, to be helpful and

kind. May we practice in our lives what we learn here at church. Amen.

HYMN: "I Would Be True," No. 62, second stanza

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Junior High Department

by Barbara North*

THEME FOR APRIL: *The Power of the Resurrection*

Introduction

Theme. You will quickly note that the five services below are drawn from the story in the Gospels and in the Acts of the Apostles telling about the effect of the resurrection of Christ upon his disciples and those who heard the good news of a living Christ from them. They were now to be known as apostles, "sent out" to tell the story. Note the titles for each service.

Purpose. As we study the accounts we are amazed again at the varying expressions of emotion. They ran the gamut from fear and unbelief to joy and acceptance, from the gnashing of teeth to the plea, "What must we do?" The purpose of these worship outlines is not to teach all of the details of the events but to appreciate them anew. Help your young people to realize that these are flesh-and-blood people who are speaking. Read the passages from the Bible so that the meaning is clear, but do not be over-dramatic in doing so.

Value of routine. There is value in following a simple routine in the order of service. In these particular outlines you will find the same order followed throughout. The only variation is in the material.

Leadership. It would be desirable, for this particular month, to ask one adult leader to preside over all five services. This will make possible a continuity that otherwise would be lost. This may be either the department superintendent or a class teacher. In some of them young people serve as readers. With careful preparation they can be very effective. Junior highs appreciate an opportunity to take part but they want to do it successfully. Practice in the room where the service will be held. Read your part right along with theirs. You will be amply repaid for the time spent.

Brevity. Worship in the church school ought not to be more than fifteen minutes in length, or twenty at the most. Let announcements be handled briefly at the close. Do not allow them to interrupt the worship time.

Offering. If yours is a school where the offering is taken during the service, take it before the closing hymn. Make it a true part of worship. Be sure that ushers are appointed and ready, that the offering is taken in a dignified way, and that the prayer or hymn of dedication is as well-prepared as other parts of the service.

Hymns. Notice that the first hymn in each service is a hymn of praise. Through worship we express our praise to God and it is well to do so early in the service. Later there is a choice of hymns. If you

you do not use these, choose one which expresses a similar idea.

Schedule. The first service is planned for Easter Day and the others for the Sundays following. However, they may be used at any time during the year. The fact of the living Christ is always true.

1. Easter Day

CALL TO WORSHIP: Psalm 95:1,2

HYMN: "Christ the Lord Is Risen Today"

SCRIPTURE STORY: "The Wonderful Day"

(Note: This story is told entirely from Scripture. Nothing is more effective than Scripture well read, preferably from the Revised Standard Version or other modern version which speaks in the language of today. If several persons take part in this reading, be sure that they practice in advance and do it well.)

Leader: Today is Easter Day. We can imagine that many, many times the disciples remembered the events of the first Easter Day and talked about them. What did they remember best? Let us go back with them and read from their own accounts of that wonderful day. Keep in mind that these stories were written thirty years or more later.

First Reader reads Matthew 28:7,8.

Second Reader reads Mark 16:8.

Third Reader reads Luke 24:10-11. (Then:) After Christ had walked the road to Emmaus with two believers and accepted their invitation to them, there came this story: (Read Luke 24:30-37).

Fourth Reader reads John 20:1-4:19-21.

Leader: After decades filled with other experiences what did the Gospel writers remember? They remembered fear and joy and excitement all mixed up together, the fact of disbelief and then of great relief when they realized Jesus had risen and was now among them. They were assured by his presence and made calm by his words, "It is I."

PRAYER

HYMN: "The Strife Is O'er, the Battle Done"

2. The Time of Preparation

CALL TO WORSHIP: "The hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." (John 4:23,24)

HYMN: "Fairer Lord Jesus"

SCRIPTURE STORY: "The Disciples Prepare"

Leader: When Luke sat down to write the story of the early apostles, this is the way he began:

First Reader reads Acts 1:1-5, 8-9.

Second Reader reads Acts 1:10-14.

Leader: It would have been very sim-

ple for the disciples to continue to gaze up into the heavens, but very quickly they were brought down to earth. The next part of the Book of the Acts tells how they used the days of waiting to prepare themselves for the coming of the Holy Spirit and for further knowledge of how they were to carry out their Lord's command to go into all the world and preach, and teach, and baptize in the name of the Father, Son and Holy Spirit.

First of all they continued to devote themselves to prayer. The disciples and the women gathered with one accord in an upper room and gave themselves to prayer.

Second, they elected a successor to Judas so that the number of the disciples would be complete. By lot they selected Matthias, who then took his place among them.

Third, they prepared their hearts for the coming of the Spirit. They were quiet, they prayed, they went apart as a group, and they remembered Jesus. These seem to be strange ways of preparing for an event that would set their hearts on fire and send them out to speak boldly in the name of God and his son Jesus Christ. But it was the kind of preparation they needed after the tumultuous events of the last week of Jesus' earthly life, and when the day of Pentecost came, they were ready.

Modern disciples, including junior high ones, also need to be calm, to pray, to draw apart as a group of Christian seekers and believers, and to remember Jesus. Comment very briefly on this but do not "point a moral." The early apostles learned something very important about the way God works and our young people need to learn it too.

PRAYER

HYMN: (make choice) "Christ of the Upward Way," "Jesus Calls Us," or "What a Friend We Have in Jesus"

3. The Coming of the Holy Spirit

CALL TO WORSHIP: John 4:23,24

HYMN: "Praise to the Lord, the Almighty"

TALK: "The Spirit Comes" (from Acts 2)

Fifty days after the Passover in ancient Palestine came the Jewish holy day, Pentecost. On that day, as they had been every day since the resurrection, the apostles were together in one place and something happened that turned the Jewish holy day into the birthday of the Christian Church. Christ had promised the disciples that the Holy Spirit would come upon them and that they would be his witnesses in all parts of the earth. They had had no idea when that would come and they were gathered on this day just as they had been before. Suddenly it seemed as if tongues of fire rested on each one and they found themselves speaking in many languages, telling the Jews and others who quickly gathered about them the meaning of Christ's resurrection. No matter where the people had come from, Asia, Africa, Europe, they heard their own language and were amazed.

Wondering what it all meant, they listened intently as Peter, who on one occasion denied he even knew Jesus, stood up and declared: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the third hour of the day." In clear words and stalwart manner he reminded them, "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did

*Director of Christian Education, the Presbyterian Church at Tenafly, New Jersey.

through him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it.”

Peter proceeded to preach the truth of the resurrection and the living Christ, and at the end Luke, who wrote the account, says, “. . . they were cut to the heart, and said to Peter and the rest of the apostles, ‘Brethren, what shall we do?’ And Peter said to them, ‘Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him.’”

Note that the disciples had prepared themselves by prayer for the coming of the Spirit.

Peter now knew what he was to say. He may have been uncertain before, and fearful, but no longer.

Immediately upon the coming of the Holy Spirit they wanted to share the good news with someone, and the Acts of the Apostles is full of the things they did as they shared it far and wide.

When listeners asked what they should do, the apostles called them to repentance. No easy rewards and promises, no list of rules to follow, but rather repentance for their sins and a prayer to God for forgiveness.

The new believers then joined the apostles in study, fellowship, the breaking of bread, and prayer. Pentecost is still observed as the birthday of the church, but more important than the observance is the regular, through-the-year gathering for worship and fellowship as did those in the early church.

PRAYER

CHOICE OF HYMN: Stanzas 2, 3 and 4 of “Onward, Christian Soldiers,” “I Love Thy Kingdom, Lord,” or “The Church’s One Foundation”

4. Calm vs. Rage

CALL TO WORSHIP: John 4:23,24

HYMN: “Holy, Holy, Holy, Lord God Almighty”

TALK: “The First Christian Martyr”

Stephen was one of the seven deacons appointed by the earliest Christians to care for the people who needed help. We have few details as to Stephen’s activities but Luke wrote in The Acts of the Apostles that he “did great wonders and signs among the people.” (Acts 6:8) For some reason members of the synagogue of the Freedmen, as it was called, arose to argue with him. But Luke says, “they could not withstand the wisdom and the Spirit with which he spoke.” (Acts 6:10) They accused him nevertheless of blasphemy and he was brought before the council for a hearing. Luke says of the occasion, “And gazing at him, all who sat in the council saw that his face was like the face of an angel.” (Acts 6:15)

His answer to the accusers was a review of the history of the Hebrew people from Abraham to Solomon. He went into no detail concerning the prophets but they knew what he meant when he said sternly, “Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who re-

ceived the law as delivered by angels and did not keep it.” (Acts 7:52-53)

Note the striking contrast. When Stephen finished speaking those who heard were enraged, and they ground their teeth against him. But Stephen, “full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; . . .”

The crowd cried out with a loud voice, stopped their ears and rushed upon him. They cast him out and stoned him. Stephen, in calmness of spirit that could have come only from God, prayed as they stoned him, “Lord Jesus, receive my spirit.” And he knelt down and cried with a loud voice, “Lord, do not hold this sin against them.” And when he had said this, he fell asleep.

Calmness and rage—what a contrast. Calmness of spirit and a willingness to forgive are characteristics of those whose lives are rooted in Christ. Stephen was a wonderful witness for Christ, as many thousands have been since. And as modern youth may be also.

PRAYER

CHOICE OF HYMN: “Blessed Assurance” (this might be read), “Lord, I Want to Be a Christian,” “Take My Life, and Let It Be”

5. A Continuing Witness

CALL TO WORSHIP: John 4:23,24

HYMN: “For the Beauty of the Earth”

GROUP TALK: “Other Witnesses”

Adult Leader: Stephen, about whom we were reading last week, was not the only apostle who gave dramatic witness

to what Christ meant to him. Some of the others we know, such as—

First Speaker: Peter and Paul, outstanding leaders of the new church,

Second Speaker: Silas and Luke, John Mark and Barnabas, who travelled with Paul on some of his journeys and helped him establish churches,

Third Speaker: Lydia and Dorcas, Philip and James, Timothy and many hundreds of others whose names we do not even know.

First Speaker: They didn’t care whether they got credit or not. They were too busy telling the story,

Second Speaker: helping the poor,

Third Speaker: healing the sick,

First Speaker: counseling the needy and sinful,

Second Speaker: teaching new believers,

Third Speaker: and preaching Christ crucified.

Leader: These early Christians all had trouble understanding the Christian faith, and they quarreled over the details of practice but the Holy Spirit was at work and did a great work through them. He can do a similar work through us. We may never be famous but we can tell the story and help the needy. Many of you have recently become full members of the church and promised to follow Christ’s way. What the apostles did was a glorious story, but it must be more than that. It can, and must, continue in your life and mine. Once when Paul was in prison

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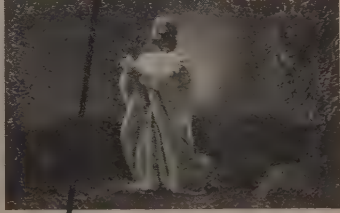
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he wrote to the new church at Ephesus.

First Speaker: "I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace." (Ephesians 4:1-3)

Second Speaker: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift." (Ephesians 4:4-7)

Third Speaker: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ." (Ephesians 4:11-12)

Together: "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." (Ephesians 4:13)

PRAYER

CHOICE OF HYMN: "O Master, Let Me Walk with Thee," "All People That on Earth Do Dwell," or "Take My Life, and Let It Be"

Christ. These disciples must have been so living that they reminded others of him! Does my life remind others of him? Would strangers think of me, "He must be a Christian" from the way he acts?

A second time I found the word. Paul is pouring forth his whole-hearted belief in God and his Son, when King Agrippa interrupts, "You almost persuade me to be a Christian!" (Acts 26:28, K.J., adapted). Does my whole-heartedness and joy in my faith help others want it, too?

A third time I find the word: I Peter 4:16, as the Revised Standard Version has it: "yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God." Here is the testing point. Would I be willing to suffer, now or in the future—pain, danger, unpopularity, whatever? Would I? Does following him called the Christ, and taking his name upon myself mean that much to me? What new meaning does my life, in turn, give the word?

(After moments for quiet thought, one may start singing, "Lord, I want to be a Christian in a my heart," continuing prayerfully with "Lord, I want to be like Jesus.")

THE ONE HEROIC ONE

We must go back to the point where we can feel again the heroic in Jesus. Before that mysterious Person who in the form of his time knew that he was creating upon the foundation of his life and death a moral world which bears his name, we must be forced to lay our faces in the dust without daring even to wish to understand his nature. Only then can the heroic in our Christianity . . . be again revived.¹

THE ONE IDEAL ONE

Even those who have renounced Christianity and attack it, in their inmost being still follow the Christian ideal, for hitherto neither their subtlety nor the ardour of their hearts has been able to create a higher ideal of man and of virtue than the ideal given by Christ of old.²

THE ONE HAPPY ONE

There was once a happy man. His life was filled with such problems as no other man ever faced. He was met by the most venomous sort of opposition from the men he desired to serve. His best friends did not understand him. His life was spent in near poverty, part of it in exile. His career ended with a criminal's death. And that man so expressed the joy of life in everything he did that children gathered round him, men left their livelihood to follow him, and people sought his company. He bequeathed his joy to his disciples. May we learn of him the secret of abundant life.³

CHRISTIAN—ENOUGH?

"I've religion enough for now," perhaps you've said, or heard someone say. Think now, "To what extent am I Christian . . . Now?"

—enough to be acceptable in most groups without being thought pious or fanatic?

—enough to enable me to make most choices without becoming too unpopular for taking stands?

—enough to fool myself into thinking

¹Albert Schweitzer in *The Psychiatric Study of Jesus*. Boston: The Beacon Press. Used by permission.

²Fyodor Dostoevsky in *The Brothers Karamazov*.
³F. J. Scribner: *Lenten Devotions for Young People*, p. 7. Boston: The Pilgrim Press. Used by permission.

Senior High and Young People's Departments

by Clarice M. Bowman*

THEME FOR APRIL: *We Follow, Not with Fears*

For Worship Planning Committee and Counselor

April is Easter month. A glow, as at dawn, hallows all your activities. Life in newness shakes off death and and darkness. Let your worship strike this note! Sing Doxologies and Glorias; find exultant hymns such as "Joyful, joyful we adore Thee," "Awake, awake to love and work," "For the beauty of the earth," "Joy to the world!" Use new flowers; a picture showing Jesus smiling.

How plan? Search deep in your hearts as a group for the core questions you want to lift to God in prayer. Think again of the inner steps we each take when we worship: (1) preparing, seeking; (2) recognizing consciously the Presence, responding in glad praise; (3) sensing unworthiness, asking in contrition for forgiveness; (4) awakening to a new call or challenge, answering gladly with self-dedication and giving. Every bit of music, every word, everything in the setting should be planned so as to help the whole group experience inwardly these steps. These brief aids offered here are not pre-arranged; only you can plan for your group's responses.

Never forget: Another is active . . . there can be no real worship, if the loving grace of God be not moving through. Prepare in that anticipation . . . Plan carefully. But your plans are not enough.

A word about a possible progression through these Sundays. Here are varied aids, with five central thoughts: (1) the very word "Christian," which some perhaps are taking upon themselves joining the church Easter—what does this "holy name" mean? (2) the "kingdom"—how seek it first? (3) our role as dream-

ers, dare-ers, doers; (4) inescapable suffering if we follow; (5) our full-hearted commitment and going forth in His name.

You may wish other themes, a different order. Plan freely, joyously. We hope you and others of your group are by now writing your own new thoughts, prayers, meditations, ideas. *Won't you send me some of them to share with others?*

1. One Holy Name We Bear

(After the group has sought reverently—perhaps through meditation during a brief prelude, a "call" to worship, or a prayer—to become aware of God, and has expressed joy in a praise hymn or Scripture or perhaps choral response, meditative thinking may proceed along such lines as are suggested in one or more of the following readings.)

WHAT IS A CHRISTIAN?

Am I "Christian?" Perhaps it's time I held a little conversation with myself. I usually think of myself as Christian—after all, I'm not Hindu or Jewish or Moslem. I live in a so-called Christian country. My parents have brought me up to go to church. I live a clean life. I am growing—proudly so, as a young person in my community. Am I a growing Christian?

What is a Christian? I take my dictionary and find the word. Here it says: a Christian is "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him." Reading further, I find that, in the colloquial sense, a Christian is "a decent, civilized, or presentable person."

Surely I am that! But my blood begins to boil! I must be more than that. More than just "decent," "presentable." Furthermore, am I to be one who says he believes, or is assumed to believe? Maybe I should go to my Bible. I'll look for the word "Christian."

I find it only three times in the Bible! In Acts 11:26, I find that "In Antioch the disciples were for the first time called Christians." Here the word was coined: made from the name of a Teacher called

*Assistant Professor, Department of Religion, High Point College, High Point, North Carolina.

I'm following him when I'm only going about halfway?

—enough . . . to forgive a person seven times? . . . seventy? . . . seventy times seven? . . . enough to forgive somebody I need to forgive now, once?

—enough to treat others as brothers? (Sounds good when I say it that way . . . enough to treat someone of a color or background differing from mine, as I would treat my own brother, now?)

—enough to seek God's will for my life, remembering that his plan for me is far greater than I could dream or do alone?

(Meditation . . . perhaps members adding thoughts. Prayer in glad faith that when we seek, God *enables* that mind which was in Christ Jesus to be in us.)

2. The Church for You Doth Wait

(Throughout this meditation, the hymn "Rise up, O Men of God" may be used, a stanza at a time, paraphrasing it, if desired, "Rise up, O Youth of God.")

QUESTIONS AND ANSWERS

Young voices querying:

Just what is my purpose in living?

What is my philosophy of life?

What is my chief ambition?

What is worthy of my supreme devotion?

Answers, from across the centuries, yet strangely new now: Romans 14:17, I Corinthians 4:20; Matthew 18:3; Matthew 13:33; Matthew 10:38-40.

Young voices querying further:

What is this "kingdom of God"? A vague dream? Or could it be a present way for living?

Have we thought of it mostly as God's concern, rather than our own?

What is God's will for my life? Am I afraid to say, "Thy will, not mine, be done?"

Is it because I fear to face a Gethsemane or a cross?

PRAYERS:

All: Let thy kingdom come within us, as it is in heaven. (To be said after each statement below.)

One: We have lived carelessly, thinking little of thy gifts that make our lives possible.

One: We have been selfish about our time, our energies, our plans.

One: We lose our tempers in small crisis and our courage in great ones.

One: We are more willing to talk about Jesus' way than to live it.

One: Our own strength is not enough. We are weak. We forget. But we trust thee.

All: For thine is the kingdom and the power. Amen.

TOWERING?

In a recent book, the author remarks, "Such a city as Washington or Pittsburgh needs at least one Gothic edifice to tower above the legislative halls or the marts of trade, reminding busy men that God is first in all human life."

Never before has the need been greater for Christian young people to tower above the average school day or week-end activities, reminding other youth that God is first in all human life.

Do I tower above the crowd in my refusal to cheat on an important examination, and in my championing of an honor system?

Do I tower above the down-pulling selfishness within me, and extend kindness and consideration to others—even those who differ?

Do I tower above run-of-the-mill activities that might eat up my time, so that I have some hours and energies for church

work?

Do I tower above the impure thoughts that sometimes come to me, and do I refuse to speak degradingly in any conversation because I am sincerely attempting to follow the teachings of Jesus?

Do I tower above prejudices which would shut out from my thinking any appreciation of persons or groups different, and do I refuse to let voices on radio or mob opinion around me sway me from thinking straight as a young Christian myself about all issues that come up?

PRAYER:

O God, who hast put upreach into the hearts of all young people, help us tower above all that would pull us down. Above all, our Father, help us to live honestly and truly so that our example will not pull anyone else down from the higher self thou wouldst have him be. We thank thee for the church that towers above business and other buildings, and shows all a life that is higher. May our lives, as the youth part of thy church, lift others to the thought of thee, even as the church spire lifts their eyes upward. Amen.

3. To Dream, to Dare, to Do

Now—READY

Now is my heart joyful, and my soul

lifted up.

For that for which I have waited has been given unto me,
Even the companionship of the Christ!
Lord, I am ready—
The arrows of my thought are strung to the mark,
Withersoever thou wouldst have me go,
There will I go;
Howsoever thou shouldst have me use these forces,
So shall I use them;
Thy dreams shall be my dreams,
Thy tasks, my tasks,
Thy will, my will.

ELEANOR STOCK⁴

READY TO BE TESTED?

One young person was grumbling about the church. He complained of not liking the music or the preacher, of others he considered failing to live up to the Christian example. After all, he summarized, this is a challenging age, and the church isn't living up to the test.

But another youth answered him, "Well, you're not testing the church. The church of the centuries is testing you. For you *are* the church. Granted, some members may not live up to all that might be expected.

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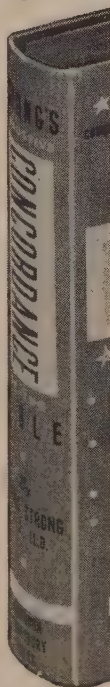
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What are *you* doing, to show what mem-
bership could mean? Granted, some may
not practice brotherhood as Jesus taught.
What about you?

From earliest times, the people of
Christ's church have found themselves
tested. Some were brave enough to walk
into lion's jaws, rather than give up their
faith. Some have shown Christian stal-
wartness in other ways, perhaps even hard-
er ways, standing firm for high convictions
in everyday living. Christians all over the
world today face trials—sometimes actual
violence, sometimes cold shoulders and
ridicule that hurts perhaps even worse.

Once John Wesley preached on street
corners when the crowd turned sudden-
ly into a mob: "Knock his brains out!
Down with him! Kill him!" Calmly, Wes-
ley walked into the thickest of it with his
message of God's love. Later that night
in his journal he wrote: "My heart was
filled with love, my eyes with tears, my
mouth with arguments. They were amazed,
they were ashamed, they melted down,
they devoured every word. I thank God.
..." Of such fiber is the church built.
How do we measure up?

READY—TO BUILD

(This meditation could best come after
discussion, perhaps in classes or youth
fellowship, of some of the world's needy,
broken places, and possibly of youth work
camps and other enterprises this coming
summer where young hands can make ac-
tual differences for God. A scene may be
pantomimed of a young person reading
about Nehemiah while a voice gives the
story: how Nehemiah wept . . . fasted . . .
prayed . . . then *builded*. With a ringing
voice, "And he finished the work!" Then,
one or more voices continue—)

THEN HE BUILDED

Queer to let it affect me. What care I?
It's the rebuilding of a shattered world
that's upsetting me.

Mockery increases toward those of us
who even dream—

Jeers, hoots, scorn, scoffings increase;
They laugh at us! They call us fools!
Our hands weaken in fear.

Mine as I write,
The housewife's as she lays out food for
the hungry of other lands,
Hands that should be writing checks,
Hands that could at least write Con-
gress,

(And congressmen do read mail),
Hands that should write speeches for
local use,

Hands that raise crops and could give
to stem starvation,
Hands that should be turning pages to
read more about the needs of the
whole world . . .

(And isn't that phrase in our Com-
munion ritual?)

Hands that should . . . O God!

O God! In bigotry I've dared to call
tears weak!

A pattern wove through Nehemiah's
tears.

First, he saw the wreckage . . .

Then he wept . . .

Then he mourned . . .

Then he fasted . . .

Then he prayed . . .

Then, then, he *builded*! . . .

Let's look again at Nehemiah's prayer:

"Now, therefore, O God, strengthen my
hands!"

"Now, therefore . . .!"

O God! Strengthen ours!

Strengthen . . . ours!

M. D. BANGHAM¹

4. In His Cross We . . . Glory?

(In preparation for this meditation, the
hymn "In the Cross of Christ I Glory"
may be sung. Instead of usual cross in
worship setting, maybe one of simple
wooden branches may remind of rugged
trials. Philippians 2:5-11 may aid.)

THE MESSAGE OF THE CROSS

What is the reason that the cross was
chosen

To stand with dignity upon our altar,
Or tip the spire of a village church,
Or decorate the carved pew of a great
cathedral?

I think it speaks of Dedication—

The dedication of time, talents, posses-
sions,

Even life itself,

To discover truth,

To live by truth,

To share the truth,

For the sake of friendship between man
and God;

For the sake of harmony between man
and the universe;

Following the example and spirit of
Jesus.

I think it speaks of Victory—

The victory of spiritual life over physi-
cal death,

The victory of love over hate,

The ultimate success of God's way,

The ultimate futility of ignoring God,
The potentiality of the Christian fel-
lowship,

The power of Jesus reaching out to the
ends of the earth.

The cross speaks to us—

An eternal message

Of Love . . . Sacrifice . . . Dedication
. . . Victory?

What is our answer?

What was the answer of Albert Schweit-
zer?

Of Martin Luther?

What was the experience of Roman
Christians?

Of the Disciples?

What was the power of Jesus

Who gave us the cross,

Who inspired its message,

Who waits for our answer?

J. D. BIRRELL⁶

(Prayers, given spontaneously, or, a
prayer-hymn expressing our answers).

**5. Forth in Thy Name, O Lord,
We Go**

(The hymn of this title is a benediction
hymn, but we may use it as theme for
our thinking with God about *how* to go
out to serve in the hard places, *how* to
work for peace.

FROM THIS QUIET CIRCLE, TO ALL
MANKIND

O Gracious God, in loving-kindness
Look upon this quiet circle girdling all
the globe,
As all the nations heed the call to prayer.

Give peace to all, and lay Thy hand
In tender blessing on Thy world,

⁶In *The Church School*, May 1948, p. 1. The
Methodist Publishing House, Pierce and Wash-
baugh, Agents. Used by permission.

¹In *Workers with Youth*, September 1948, p. 15.
The Methodist Publishing House. (See note 5).

As in this holy hour Thy people kneel,
And look to Thee with confidence in
prayer.

L. M. CAMPBELL⁷

WE SHARE, THROUGH ENERGIES MINTED INTO COINS

An Indian girl, over a radio broadcast to the world some years ago, spoke a word of thanks to friends in other lands who had done helpful things in her country in the name of Christ. Was she speaking to us?

You stay at home; but is it anywhere Written or said, "You do not share"? You stay at home; but right in your home You reinforce us, though you never come. You stay at home; but if you only knew How we across the sea rely on you! You do come over, if your hearts are there; And thus, more than you know, you share.⁸

WE SHARE PERSONALLY, TOO

Helen had participated in a work camp, under church auspices, in Europe the summer before. And now she was back in her own youth fellowship in America, about to speak on their program. "I've changed," she thought. "I've forgotten the postcard ideas I had about Europe when I left last June. I've got one-world eyes now and I've lived in the climate of fear—the real climate of our age . . ." It came to her then . . . She was as Dutch as Grietje who often sobbed in her sleep, living in a nightmare again the days and nights of the fall of Rotterdam. She was German like Ludwig with his war-scarred face.

One night a young American church leader had spoken on the meaning of work camps. "We have here in common tonight," he had said . . . "only one thing—we are Christians. What we cannot give and forgive each other as Americans, Germans, Dutch, or Polish, we must give and forgive each other as Christians."

Her time on the program came . . . She stood where she was, clinging to the wing of the chair, and forty young faces turned to look at her in uneasy curiosity.

"We did so little in the face of so much to be done. I can't say that the hundreds of students from many lands in the work camps in Italy, France, Germany, and Holland are sure that we took even one small step toward averting war.

"All over Europe this summer there were American college students, work-campers like myself, who learned in the midst of desolation the meaning of . . . 'love one another.' But there are situations all around us that nobody has blue-printed for action. There were no blue-prints for St. Francis when he walked along the roads of Italy, preaching to the birds of the forests when no one else would listen. There were no blueprints for Martin Luther, nor any of the other great leaders of our faith, but they found ways to work toward their goals.

"Each of us in this room has moved in the direction of his dream of a better world, but let's not kid ourselves one minute. The dream will disappear unless we go on and on in the direction it points, not only for a few weeks of volunteer service but in every one of the common hours of our lives."

VIOLET WOOD⁹

⁷"With Confidence in Prayer," in *World Outlook*, February 1952. Methodist Board of Missions. Used by permission.

⁸In *Exploring India*, by Rose Wright. New York: Friendship Press. Used by permission.

PRAYER-PLEDGE

(After meditating on Francis' prayer, "Lord, make me an instrument of Thy peace.")

With all my heart, my mind, my strength, I shall work to establish peace on earth, good will to men. I shall seek to know how the nations can unite in a parliament of man. I shall look beyond the narrow confines of any nationalism into the vision of a world brotherhood. I shall do everything possible in my own life to bring this about. I shall live as

⁹From *In the Direction of Dreams*, adapted from pages 154-157, 163. New York: Friendship Press. Used by permission.

far as I can, without hatred, with forgiveness in my heart. I shall live in my community as I want all men to live in the world, with a seeking mind and an understanding heart. Not my will—not our will, but thy will, God, be done in me and in all mankind. Amen.¹⁰

BENEDICTION:

Now may the peace of God
Be above you and around you;
Beneath you and within you;
May it shine through you
Until there is the peace of God on earth.
Amen.

¹⁰Used by permission of the National Conference of the Methodist Youth Fellowship.



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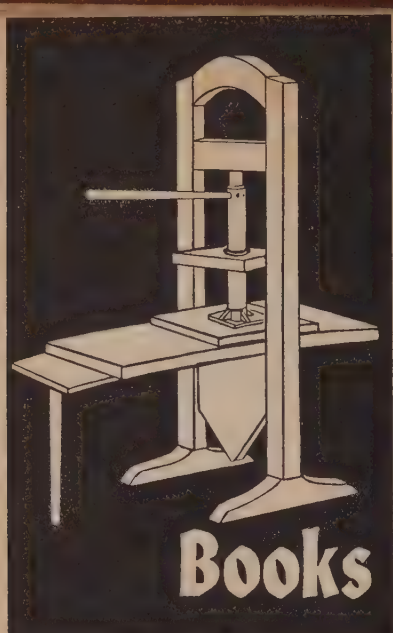
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Books off the Press

Music for Children's Living

Edited by Constance Carr. Washington, Association for Childhood Education International, 1955. 48 p. \$0.75 each.

Although written primarily for public school music educators, this bulletin should be studied by church school leaders and parents who seek to develop appreciation and creative activity among children and youth. To help them grow into full enjoyment of music and to respond to musical expression and experiences, to use music as emotional and creative outlets—these are opportunities in the religious field as well as in the secular.

Brief, concise and clear, with fascinating examples, this little book is an inspiration to those for whom music is an expression of the deepest feelings and the highest aspirations.

RUTH LENTZ

Foundation of Christian Knowledge

By Georgia Harkness. New York, Abingdon Press, 1955. 160 p. \$2.75.

Miss Harkness has written 18 books and now we have another. She has the happy faculty of interpreting heavy theological material in such a way that the technically untrained or fuzzy person can find out what's going on without having to wade through depths too great for him.

This is in a sense an introduction to theological method. Like Harris Franklin Rall's latest book, Dr. Harkness' deals at some length with the why and how of theological discourse and inquiry. This is very good indeed, for in these recent decades such self-analysis of their own work has caused theologians to come alive to the really important areas of theologizing.

Schooled herself in a philosophical rather than a strictly theological approach, and coming out of a personalistic tradition (the book acknowledges "two great teachers, Edgar S. Brightman and Albert C. Knudson"), Dr. Harkness takes pains to defend the philosophical approach while at the same time admitting the deeper levels which the newer theology springing from the Bible has plumbd. A favorite phrase of hers is "quest for truth." This is not

the language of Barth and Brunner. But she is fully conversant with what they say and believe. She frankly admits that she believes the present great task is to bring about new synthesis between theology and philosophy. She is a forerunner, *ex post facto*, (if that is a possible way of stating it) of Paul Tillich's.

This reviewer was talking recently with a friend who was insisting that religious leaders ought not to be afraid to use a distinctive vocabulary, since every other field has its "lingo." He was inclined to agree—and the rebirth in common usage, at least among clergy of great words like redemption and sin is gratifying. Dr. Harkness uses words like these—and interprets them, without apology, in such a way that laymen can understand what she means and perchance come to use the words themselves!

KENDIG BRUBAKER CULLY

Stories for Growing

By Alice Geer Kelsey. Nashville 2, Abingdon Press, 1955. 126 p. \$2.00.

These thirty narratives make available effective teaching aids for junior and junior high worship, for church and grade school classes, for fellowship hours.

Deftly, without preachiness, they point to the higher, spiritual choice open to boys and girls. They illustrate the great intangibles of Jesus: peace, love, joy, hope, faith, so that children and young people can appreciate and grow toward the achievement of these qualities in their daily living.

Delightfully, the stories span the world in phases of history: "The Lost Song," a legend of American Indians; "Noel, the Christmas Baby," a happy development in the Jerusalem of today. Bible passages are interpreted and through understanding become more precious, as with Habakkuk's "The Lord is in His Holy Temple." Best of all, First Corinthians 13 is presented in an unforgettable way in "The Battle of the Birthdays." Contemporary concerns of boys and girls form the bases for other stories.

Grade school teachers will appreciate specifically the citizenship stories "Bar-

thold's Mother," concerning the Statue of Liberty and "Thirty-Two Languages," about the United Nations.

This is a useful collection for the teacher who is continuously looking for fresh, fascinating material to interest boys and girls in their learning of ancient, eternal truths.

LYDIA TOURANGEAU

How to Get Better Schools.

A Tested Program

By David B. Dreiman. New York, Harper & Brothers, 1956. 267 p. \$3.50.

How can a lay citizen work in behalf of his public schools? From experience in many communities, the National Citizens Commission for the Public Schools suggests patterns for the mechanics of citizens' participation, and areas for citizen action.

Religious educators will wish to study this for their role in the community, and also for suggestions it may have for improving the base of support for schools of the churches.

R. L. HUNT

Christianity and Science

By Charles E. Raven. New York, Association Press, 1955. 96 p. \$1.25.

The author of this book is a distinguished British scientist and theologian—an unusual and highly significant combination. His purpose is to "lay out a path" by which persons devoted to the scientific method may find it possible to "return to faith." This volume, similar in arrangement to the well known Hazen Books, is one of the World Christian Book Series, published by Association Press.

Dr. Raven contends that with the "changed cosmology, biology, psychology, and anthropology of the twentieth century, a fresh theological approach to the formulation of the faith is inevitable." In his view the "ancient" is not necessarily "holy" nor "eternal." Religion and scientific discovery are not incompatible, but complementary. However, despite the fact that the Church through the centuries supplied most of the scientific leaders—men who were enthusiastically Christian—the Church has largely failed to adapt effectively to the new conditions. Says Canon Raven, "Christian reaction to the new outlook was neither effective nor worthy of its own faith." Still there were those in the churches who "kept in touch" with wider developments in science, the result being a religious outlook acceptable today to an increasing company of leaders in both science and religion.

Here is an extremely important, though simply written, book for both ministers and laymen. It can be the means to a new and vital faith for many.

H. LEE JACOBS

The Hope of the Gospel

By James Sutherland Thomson. Greenwich, The Seabury Press, 1955. 187 p. \$2.75.

To which of the many "gospels" shall we turn today for a new hope, the sense of need for which is so widespread? In this series, making up the Alexander Robertson lectures delivered at Glasgow, Janu-

ary 1954, the author lifts up the Gospel of Jesus Christ.

The Christian gospel, rooted as it is in history and hope, are "spiritual correlatives, divine and human movements in the same motif." "The assured hope of the gospel arises from the confidence that the human struggle is no meaningless ordeal to be endured with such patience, fortitude and good humor as we can command, but it is part of a marvelous divine work of reconciliation wherein God is saving the whole world and is redeeming it from corruption to Himself."

This is another of the many books related to the familiar theme of the World Council Meeting at Evanston. In no other volume, however, will the serious reader find a better analysis of the Gospel and the contemporary ideologies against which the Gospel must contend as a source of hope.

PAUL L. STURGES

The Minister's Consultation Clinic

Edited by Simon Doniger. Great Neck, Long Island, Channel Press, 1955. 316 p. \$3.00.

Many of us while working in the local church have been baffled by some of the knotty personal problems prevalent in the modern parish. And as we have threaded our way through the maze of alternatives we have wondered, a bit cynically perhaps, exactly how someone like Wesner Fallaw, Russell Dicks, Carroll Wise, or Roy Burkhardt would handle the situation.

Now we have in *The Minister's Consultation Clinic* a collection of problems answered sincerely, we believe, by a collection of ministers, psychiatrists, psychologists, physicians, and social scientists.

The above mentioned men and others—95 in all—answer the most common prob-

lems. Suicide, alcoholism, sex, and the spiritual, moral, and psychological problems pertaining to them are presented through example and discussion.

This editorial job, done by Dr. Simon Doniger, editor of *Pastoral Psychology* is not designed to take the place of adequate study, common sense, long years of experience, or the vital message of Christ's Gospel. It is designed to be the place where a minister can get clues to the direction his own thinking and his counseling can take.

The editor's 95 cohorts answer the basic problems presented by the questioning clergy. With sections headed, "A minister writes" there will follow such sections as "a minister replies," "a psychiatrist replies" and so on. Usually several points of view are given in answer to each problem. Thus the relationship of the various frames of reference are bridged by examples and one can feel himself growing in his understanding of pastoral psychology.

As an aid or a guide this book is a good assistant. To use it as the single source for pastoral psychology would be a mistake.

MILTON HEITZMAN

A Basic History of Lutheranism in America

By Abdel Ross Wentz. Philadelphia 7, Muhlenberg Press, 1955. 430 p. \$5.00.

This volume is a larger and more complete work than Dr. Wentz's earlier *Lutheran Church in American History*. For those of us who are somewhat baffled at the variety of Lutheran groups in the United States and would wonder how all this came to pass, this fine book is a "must." Dr. Wentz makes his point very clear concerning the nature of the Lutheran Church in relation to our American nation. Lutheranism has been, from the beginning, an integral part of American Christianity.

The book is divided into six parts: In Colonial Times, At the Birth of the Nation, In the Youth of the Republic, In a Period of Internal Discord, In the Days of Big Business, and In an Age of Larger

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Units. Although some historians might disagree with the chronological breakdown, it does lend itself to a unity and a pattern that gives this volume a connected narrative. The Lutheran Church is always placed in a pattern of our nation's history. Those who desire a review of the main

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details of our national development will welcome the brief background sections for each period.

The presentation is most helpful, consisting of the background, the process of development in the Lutheran Church bodies of that period, and the permanent deposits that resulted. Approaching the modern period, an expanding amount of information is given about present-day Lutheranism in America.

Although some chapters contain numerous details, the book is illuminating to those who wish to grasp some of the spirit, determination and problems that have faced the Lutheran Church in America. A generous bibliography is supplied at the end of the book for the more serious student.

HARVEY L. PRINZ

Luther

By Rudolf Thiel. Philadelphia 7, Muhlenberg Press, 1955. 492 p. \$5.00.

From Luther's own works and the history and background of the church in reform, Rudolf Thiel has written this exceptional volume.

The book is divided into two parts, adding uniqueness to this biography. The first section treats Luther from the viewpoint of his enemies and the impressions that the reformer made upon them. The second part of the book treats the Reformation as seen through the eyes of Martin Luther. His entire struggle with his faith while a monk in the Roman Catholic Church is clearly presented.

Thiel places Luther in his own time and does not try to take him out of context with the situation that faced him. The faith of the Middle Ages and its influence upon Luther presents a realistic pic-

ture of this man accused of heresy. Though threatened with excommunication and even death, Luther's position was unyielding. This was true unto his death when he "was determined to remain steadfast in Christ and in the doctrines which he had preached."

The 16th century is again created in this vivid portrait of Martin Luther.

RUTH H. PRINZ

The Immortal Hope

By Rev. John Wesley Hosmer. Boston, The Christopher Publishing House, 1955. 128 p. \$2.50.

Here are fifty memorial addresses that reveal how this resourceful author has endeavored to bring a ministry of comfort to those undergoing the experience of losing some loved one by death. Almost every type of such experience is covered, e.g.: a father, a mother, husband, wife, young man, accidental death, a child, a saintly character, a brave life, a heroic death, a friend, the aged, the lonely, an alcoholic, the insane, a suicide, etc. He faces each situation honestly and candidly, but always in splendid good taste. He has drawn from a wide range of material and all of it is put together in a skilful manner. A positive thread runs through the whole, keeping the reader conscious of the Christian promise of immortal hope. The brief prayers at the end of each message are superb.

STILES LESSLY

Fun with Skits, Stunts and Stories

By Helen and Larry Eissenberg. New York 7, Association Press, 1955. 256 p. \$2.95.

Anyone who needs effective new games or skits will welcome this book. It is full of lively and humorous group activities as well as hilarious individual stunts and quiet fun. There are general suggestions in the first chapter of the book to help recreation planners, and following are seven other chapters of sense and nonsense. The book is entertaining as reading matter but gives one the urge to try out especially the dramatic skits and "pidgin German" stories on a group.

EDNA TOURANGEAU

Discovering the Unshakeable: Through Psalmists' Eyes

Another outstanding book by the author of "Little Prayers for Personal Poise" and "The Quest for Personal Poise." Here HELEN TONER helps the reader develop his inner strength and direction through an exploration of 12 inspiring Psalms. \$1.50

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From a renowned speaker and administrator, MOSSIE ALLMAN WYKER, comes this book discussing how women can serve best in the church. \$2.00

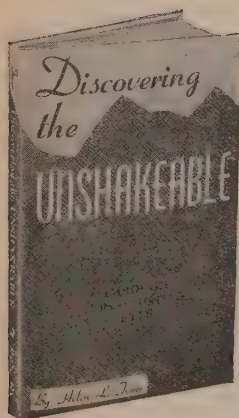
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THE BETHANY PRESS

St. Louis 3, Mo.



The Old Testament and the Fine Arts

By Cynthia Pearl Maus. Harper and Brothers Publishers, N. Y. 1954. 826 p. \$5.95.

A tremendous amount of work has gone into the compiling of hymns, songs, spirituals, stories, poems and pictures which are related to or inspired by the Old Testament. Not all the contents are of equal value from an artistic point of view, but one has a feeling that Miss Maus has given in one volume worship aids for a wide range of interests.

Many of the stories and much of the poetry are from modern writings. The 100 full-page pictures are interpreted, as are the 77 hymns. The *Old Testament and the Fine Arts* will fill a definite need in the religious education work of the home and church.

IMO RUYLE FOSTER

The Art of Successful Marriage

(Continued from page 17)

their marriage has landed on the rocks. Materials of the Research Station are available and may readily be adapted to the use of families and church school teachers.²

The emphasis of the marriage counseling program in our church, extending over a period of several years, has not been "handing out advice" but helping couples gain insight into the kind of persons they really are. This includes helping couples understand their attitudes and behavior patterns of which they may not be aware, but which will have much to do with the success or failure of their marriage. This program, consisting of a minimum of three sessions in addition to the medical examination, and extending over a period of at least six weeks, includes the following: the presentation of research findings on what is involved in success or failure in marriage, a look at the couple's own experience, the administering of the McHugh Marriage Inventory³ and discussion of results, the viewing of such a film as "Are You Ready for Marriage?" and one or more visits with a "pilot family."⁴ For important reasons which are explained to the couple, the medical examination is scheduled for approximately three weeks before the marriage date.

During the series of counseling sessions the couple is asked to read and comment upon such books as: *Marriage Is for Two*, Strain; *Marriage and Sexual Harmony*, Butterfield; *Sex Without Fear*, Lewin and Gilmore; *In-Laws: Pro and Con*, Duvall; and *How to Keep Romance in Your Marriage*, Ellzey. The final reactions of couples to this program have been most favorable.

An important additional "insight" emphasis is made in our annual family day services on the first Sunday in December and the opening of Na-

²Write Dr. Ralph H. Ojemann, Director, Child Welfare Research Station, State University of Iowa, Iowa City, Iowa.

³"Sex Knowledge Inventory for Marriage Counseling," \$3.80, from Family Life Publications, Inc., Box 6725, College Station, Durham, North Carolina. For confidential use only by doctors, ministers, and other marriage counselors.

⁴A family chosen for their high quality of relationships among all members and for their willingness to cooperate informally in the marriage education program.

tional Family Week in May, also in our Wedding Bells service in June. The first two are followed by an all-church family festival. The December occasion, coming close to Christmas, helps in focusing attention on family life. On the front cover of the bulletin for that Sunday we feature a scene from the daily life of one of our families. A bibliography, covering all aspects of family life, is supplied on the back cover.

In both our Couples Club and Sunday morning Coffee Forum insight into better marriage and family relations is a major objective. In addition to the usual social aspects of the club meetings and the Bible study of the Sunday Forum, we use audio-visual materials, panel discussions and role playing⁵ to promote clearer insights on inter-personal relations.

Encourage skill in empathy

The third basic consideration is the development of *communicative skill*. By this we do not mean simply conversational ability, but the deeper matter of empathy, entering into another person's feelings, thinking and purposes until there is a meeting of minds and hearts. Where this condition does not exist, there is no understanding, where there is no understanding there is no "we feeling," and where this feeling is absent there is no competence in the marriage relation.

In what ways can this skill be developed? There are many, but of first importance is the family group. Increasingly families are doing things

⁵For an excellent statement of this concept see article, "Family Living As Play," by Dr. Nelson N. Foote, in "Marriage and Family Living," November, 1955. See also "Using Role Playing in Christian Education," International Journal, January, 1956.

together. The family council, wherein all members discuss matters pertaining to the feelings and thinking of each, is becoming increasingly popular. This type of communication, with its intimate overtones, has definite bearing on later competence in marriage.

In like manner, we have found that informal "bull sessions" with youth groups in the church, wherein the pastor and his wife or another couple share helpful experiences, afford a rich marriage education opportunity for our youth.

The minister in his general counseling program can do much to break down barriers between marriage partners, help them to locate and localize troubles and to reflect more, and thus to avoid hasty decisions. The result is growth in marriage competence.

Youth camps and conferences and now the family camp afford excellent opportunities for the development of interpersonal communicative skill. Last summer in my capacity as chief resource leader for our state family camp I observed that the communicative ability of children, youth and parents was sharply enhanced. Couples played together, parents and children joined happily in games, and all ages participated in worship, panel discussions and entertainment features. A number of marriage counseling opportunities also emerged as a result of the "one big family" spirit which was much in evidence before the middle of the week.

Successful marriage, then, is no accident, nor is it a result merely of technique or skill; it is an art, based on growth in interpersonal relations, including development of psychic feeling, insight conditioning and empathic ability.

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Hx 3-6



What's Happening

Midwest Office, National Council of Churches, to Move to New York

CHICAGO, Ill.—Most of the departments of the National Council of Churches now located at the Midwest Office in Chicago will move to New York during the last week of April, this year.

This move has been precipitated by the fact that the Pullman Building, in which these departments are housed, has been sold and is to be torn down to make way for a skyscraper. Rather than move to a temporary location in Chicago, the Business Committee of the Division, on recommendation of the midwest executive staff, voted that the move to New York be taken at this time. This move was originally scheduled to take place upon completion of the new Protestant Church Center, which will house a number of constituent denominational boards and the headquarters offices of the National Council of Churches. This Center will be located on Riverside Drive between 119th and 120th Street in New York City, and is tentatively scheduled for occupancy in the fall of 1958.

In the meantime, the offices now in Chicago will be at 257 Fourth Avenue, New York 10, the present address of the Commission on Christian Higher Education and the Joint Commission on Missionary Education, the other two major units of the Division of Christian Education. The offices moving are largely those of the Commission on General Christian Education (formerly the International Council of Religious Education) and the central service departments attached to this Commission. The Migrant Committee of the Division of Home Missions and the midwest Office of Finance will remain in or near Chicago, addresses to be announced later.

Recognizing the need for keeping close working relationships with persons throughout the country, the Commission plans to continue its practice of holding as many of its committee meetings and conferences as possible in midwestern locations. This

is increasingly the policy of the National Council of Churches as a whole, as evidenced by the scheduling of the General Board meetings in different parts of the nation.

The *International Journal of Religious Education* is involved in this move, as a department of the Commission on General Christian Education. Every attempt is being made to make the transfer smooth, so that services will not be interrupted. Communications to the *Journal* should be addressed to the Chicago office until the middle of April.

Since it is impossible for many of the secretarial and clerical staff to make the transfer to New York, because of family responsibilities, a number of vacancies will occur. Those interested in applying for these positions, with the expectation of working in New York City, should apply to Miss Ellen Lund, Personnel Director, 79 East Adams, Chicago 3, Illinois. Persons with skills in typing and office procedure (but not necessarily a knowledge of shorthand) are offered an interesting opportunity for service at the headquarters of ecumenical Protestantism in the United States.

Competition for Hymn on Christian Vocation

CHICAGO, Ill.—A national competition for a significant new hymn stressing Christian vocation is being sponsored by the Alumni Association of the Chicago Theological Seminary. A prize of \$100. will be awarded for the best hymn text as chosen by a committee of judges.

The hymn should be written in well-known meters in order to be sung to music that may be found in standard church hymnals. It should be appropriate for use in services or ordination, installation, dedication to Christian service, and similar uses that emphasize the ministry or other Christian occupation.

If the prize hymn is not written by an alumnus or student of the Seminary, additional prizes will be given: \$25. for the best hymn submitted by a member of the Alumni Association and \$10. for the best hymn by a member of the present student body.

For further information write the Alumni Association, Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois.

Group Training Laboratories

GREENWICH, Conn. The Protestant Episcopal Church is holding a series of Church and Group Life Laboratories throughout 1956. These will be held along the line of the national Laboratory for Protestant Church Workers to be held at Green Lake, Wisconsin, March 11-24, 1956. (See the December 1955 issue of the *Journal*, page 38, for description.)

As explained in Dr. Randolph Crump Miller's article in this issue, the new curriculum of the Protestant Episcopal Church takes recognition of the findings in group interaction discovered largely through the annual Summer National Training Laboratory in Group Development held at Gould Academy, Bethel, Maine. Clergy and other professional workers, such as directors of religious education, are invited to take part in the Episcopal Laboratories as far as space is available. Following is the schedule of the ones still to be held:

April 9-21, North Colebrook, Connecticut
April 16-28, Radnor, Pennsylvania
May 7-19, St. Petersburg, Florida
May 21-June 2, Asilomar, California
June 4-16, Randor, Pennsylvania
June 18-30, Hartford, Connecticut
July 2-14; also July 16-28, Sewanee, Tennessee

July 30-August 11; also August 13-25, Seabury Western, Evanston, Illinois
September 6-18, Nashotah House, Wisconsin
October 8-20, Estes Park, Colorado
October 29-November 10, Norman, Oklahoma

November 5-17, Randor, Pennsylvania

The total cost for board, room and tuition for each of these laboratories is \$110.00. For further information write Dr. David Hunter or Rev. John B. Midworth, 28 Havemeyer Place, Greenwich, Connecticut.

Those wishing to attend the Tenth Annual Summer National Training Laboratory at Bethel, Maine, June 17-July 6 or July 22-August 10 should write to Mrs. Aileen Waldie, NTL, 1201-16th St., N.W., Washington, D.C.

Booker T. Washington Celebration

BOOKER WASHINGTON BIRTHPLACE, Va.—Programs have been prepared for the celebration of the 100th anniversary of the birth of Booker T. Washington, noted Negro educator and "Apostle of Goodwill." The celebration is to be held April 5, 1956. Those wishing further information may write to S. J. Phillips, Executive Office, Booker Washington Birthplace, Virginia.

One Great Hour of Sharing

NEW YORK, N.Y.—All over the world, in countries torn by war and disaster, villages are being rebuilt and faith is being restored through funds contributed by churches in the United States. These are collected through the annual United Appeal, "One Great Hour of Sharing," which will be observed this year on March 11 in thousands of churches across the nation.

The following summary of some of the services of Church World Service, which administers these funds, has come to recent contributors:

"Immediate aid was sent to India and Pakistan when these countries were ravished by the worst floods in their history. During this disaster, 45 million people were stricken, some 2,000 villages were destroyed, and 500,000 homes were washed away. Emergency supplies sent to this area for immediate aid included: 5,000 blankets; 1,102 bales of clothing, 8,259,283 pounds of surplus milk, butter oil, and cheese; and 3,456,000 vitamin tablets. To combat malaria and other diseases which come in the wake of floods, 300,000 tablets of various drugs were sent. The total value of these supplies was approximately \$1,547,416. In addition, \$20,000 in cash was made available for use in the area. En route now are five carloads of wheat—the most recent shipment.

"As a result of the hurricane in Haiti a year ago farms were ruined and food supplies became disastrously low. Through Church World Service, the American churches have been helping the people of Haiti to reestablish their crops. In this effort, CWS is sending 30,000 pounds of seed beans valued at \$3,000; 30,000 pounds of milo seed (corn) with a value of \$2,700 and 100 barrels of rice seeds, valuation \$1,500.

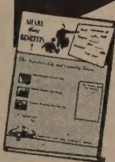
"In addition to the aid given in emergency situations, among the most encouraging parts of our program are the many projects for rehabilitation—helping victims of past disasters and others to become self-supporting again. These projects include vocational retraining, amputee rehabilitation, child welfare, small loans to establish refugees in shops and small businesses, widows' work, and agricultural projects."

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Dates Set for World Convention of Christian Education

NEW YORK, N.Y.—Definite dates for the various meetings in connection with the World Convention of the World Council of Christian Education have been set as follows:

July 20-August 1, 1958, World Christian Education Institute.

August 2, 1958, Board of Managers Meeting.

August 4, 5, 1958, WCCE Assembly.

August 6-13, 1958, WCCE World Convention.

The Convention will be held in Tokyo, but the Institute which precedes it will at some location near Kobe.

The quota of delegates from the United States is 500, and from Canada is 60. Those interested in going to these great meetings next year should write to their denominational boards of Christian education to be included in their portions of the quota. Local churches or groups of churches may wish to begin now the collection of funds which will enable a representative of the community to attend.

Workshops for Directors

CHICAGO, Ill.—In April there will be held two interdenominational workshops for local church directors of Christian education. (The National Workshop is described on the inside front cover page.)

The East Coast Workshop, April 2-7, at the Church World Service Center, New Windsor, Maryland, is sponsored by the Directors' Section of the Division of Christian Education and by the councils of churches of six eastern states. For information write the Registrar, REV. EDMUND NUTTING, First Congregational Church, Wakefield, Mass.

A Southern California Director's Workshop will be held April 9-13 at Camp Arrow Pines, Arrowhead. For information write the Registrar: MISS HELEN L. SNOWDON 9536 Friendship Ave., Pico, Calif.

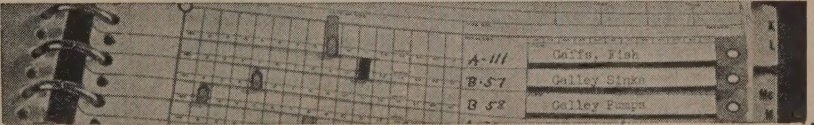
The plans for both groups call for an outstanding lecturer on a central theme, plus work groups and interest groups on various practical subjects.



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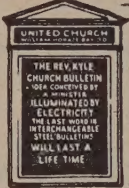
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Use Pictures with Imagination

TEACHING with pictures in the vacation church school gives extra meaning to whatever course is being used. Pictures brighten the room, they provide interest centers which encourage children to ask questions, they can be used for thoughtful research, they make a focal point for worship. A good filmstrip may be used to introduce the unit, starting the whole process of involving the boys and girls in the subject.

Of course, the leader must be selective in the use of any kind of visual aid. Only those materials which are relevant to the unit should be in the study corners, on the tables, on the walls, or thrown on the screen. If used as teaching pictures, they must be accurate historically. If a picture is used to convey an idea or an impression, as for a worship service, the leader will want to be certain that it is artistically good and that it conveys an emotion that can be sensed by boys and girls.

There are many flat (non-projected) pictures which will add interest to the current vacation church school topic "Our Bible Heritage." On your supply shelves you will doubtless find sets of primary teaching pictures, junior teaching pictures and the newer pictures for intermediates. Among these there will be pictures showing the home life and the work of the Hebrew people in early Palestine, tents and houses, sheep and cattle, ways of dress and kinds of food. In the junior set, there are pictures showing the Jordan River and its valley, the craggy mountains and hills, the writing of the Book itself.

Pictures such as these, even though they have been used during the church school year, will have fresh interest for the boys and girls if they are grouped on the wall at the child's eye-level, according to subject, or are laid on tables with provocative questions printed on cards beside them. A single picture on a picture holder, or held in the teacher's hand, may provide special interest when the teacher is telling a story or leading a discussion.

Most exciting in possibilities for this year's study, especially for older boys and girls, will be the many materials available because of the finding of the Dead Sea Scrolls. Boys and girls can be led to

make their own discoveries of these materials. A well placed bulletin board will suggest the collecting of pictures and articles which are appearing in newspapers and magazines.

On hand to start the collection may be pictures of fragments of the scrolls such as those found in *Life* magazine for December, 1955. Illustrations cannot be taken out of books, of course, but Miller Burrow's *The Dead Sea Scrolls* may be borrowed from the public library and examined for its excellent illustrations. Schools with access to opaque projectors could make still better use of these.

Filmstrips which might start the thinking about the history of the Bible, or be used during the unit for enrichment are *The Story of Our Bible* and *The Bible Through the Centuries*, both produced by the Christian Education Press and available from most denominational publishing houses. *The Story of Our Bible* has excellent maps in color which might well be used as single frames for class study.

Other materials which contribute in interest to a study of the historical Bible are available from the American Bible Society. A set of picture postcard photographs on the story of the making of the Bible is available at nominal cost. Sargent's "Frieze of the Prophets" in a set of five pictures may be ordered from the Perry Pictures Company, Malden, Massachusetts. Photographic copies of the mural, "Evolution of the Book" are available from the Congressional Library, Washington, D.C.

There is a vast richness of visual materials for the earnest searcher. Examine your church school shelves, look in your film library! Drop a few postcards in the mail and get started on a picture collection!

NEW RELEASE EVALUATION Indian American

16mm motion picture in black and white, 40 minutes, with study guide. Produced by Cathedral Films, 1955. Available from RFL, denominational publishing houses, and some other local rental libraries. Rental: \$12.00.

The role of Christian missionaries in challenging the exploitation of Indian

Americans forms the basis of this film produced expressly for use in connection with the 1955-56 home missions theme.

Cavendish is a sharp real estate man who specializes in buying up land owned by Indians in a certain section of southwestern United States. He is not what you might call a racketeer but his operations are far from ethical. Convinced that the Indians are in no sense "American," he has little if any appreciation of their heritage and painful memory of broken or crooked agreements instigated by the white man. All he can understand is his own ambition for large land-holdings.

His efforts are somewhat hampered, however, through the witness of a Protestant missionary seeking to identify himself with his Indian American parish, and the promoter's own son whose return from law school has provided him a fresh look and new appreciation for the people involved.

Charlie Blue Hawk is the Indian whose land provides the story-line's "hook." Tempted by Cavendish's "generous" offer and longing to have a car of his own, the lad is rebuked by his weathered and wise grandfather and sent away with a warning against cutting still another tie with his heritage since giving up his land would do just that.

Thus, the interplay of these four—aggressive businessman, alert missionary, questioning lawyer and impressionable young Indian—results in a contemporary story of an often ignored area of social injustice. Filmed largely on actual locations, it is **HIGHLY RECOMMENDED** for general groups and will perhaps find most effective use only if followed up carefully with planned discussion opportunities.

Even though the young Indian's characterization may be considered a bit stereotyped, Cavendish, the missionary, and the grandfather are portrayed with credulity. The scene in which a box of used clothing from churches is opened and its contents viewed should make many a church member think twice. How many Indian folks are in need of three-inch high-heeled shoes?

The place and person of the missionary deserves special mention. Though he is never identified with even the Protestant expression of Christianity, his portrayal should elicit feelings of respect. Never a wishy-washy individual, his enactment communicates an understanding of, not only benevolence toward, the people who deserve to be known as Indian Americans.

NEW RELEASES

Scouting Program in Protestant Churches. Filmstrip in color with 64 frames and script. Available from Boy Scouts of America, Visual Aids, New Brunswick, N.J. Sale: \$8.75; narration on recording, \$3.50 additional.

The World's Living Religions. Set of color filmstrips based on the series of the same name as it appeared in *Life* magazine. For details, write *Life* Filmstrips, 9 Rockefeller Plaza, New York 20, N.Y.

Mrs. William Earl Brehm is wife of the minister of the First Congregational Church in Des Plaines, Illinois. She is active in children's work in laboratory and leadership schools, and wrote worship materials for the *Journal* last year.

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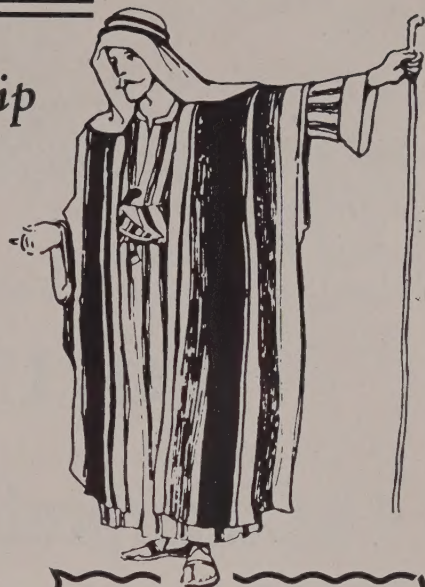
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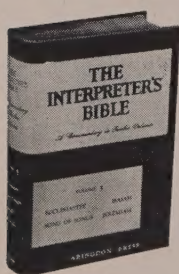
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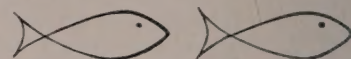
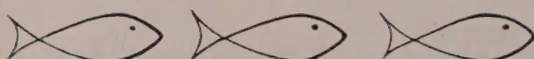
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